

Southern Churchman



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RICHMOND, VA., OCTOBER 27, 1923.

No. 44.

"Whithersoever He Goeth"

The Lost, the Unforgotten—
 Think not they dwell afar,
 Beyond our dark horizon's verge,
 More distant than a star:
 Nay! Where the Lord abideth
 There, His beloved are.

His step is at thy lintel;
 He meets thee in the way;
 From the near shore He hails thy barque
 At joyous break of day.
 Shall not they too give greeting
 Who follow Him for aye?

Oh, in that living Presence
 Death cannot lurk, nor fear;
 And they who keep His fellowship
 Shall see the wonder clear:
 Lo! Not alone He cometh—
 All Saints, with Him, draw near.

—M. L. G.

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IN view of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting on October 11, 1923, has adopted the following resolutions:

RESOLVED: That the Council Unanimously endorses all the steps by its officers to meet the crisis facing the Church in Japan as a result of the earthquake.

FURTHER RESOLVED: That the statement made by the Rev. Dr. Charles S. Reifsnyder, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than \$500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully 200 Japanese clerical and lay workers who have hitherto received their entire support, not through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood.

FURTHER RESOLVED: That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11, of \$153,000. The Council confidently urges the Church to complete this pledge of Christian fellowship and to complete it quickly.

FURTHER RESOLVED: That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand it seems clear that the reconstruction cost cannot be less than \$2,400,000.

FURTHER RESOLVED: That the National Council offers to the people of the Japanese Empire its profound sympathy for the immense loss and sorrow that has befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff and to the Nippon Sei Kokwai its sympathy in this appalling disaster and its gratitude for the superb example which they have set all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church.

\$Received to October 17 \$195,590.

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Plans for permanent reconstruction will not be made until Bishop Gailor and Dr. Wood return from Japan.

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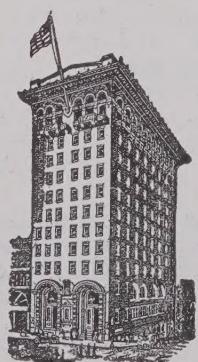
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— Thoughts — For the Thoughtful

No burden is heavy that love gives us to carry.

The devil never throws any stones at a man on the fence.

You know what a man is when you know what he would oppose.—Ex.

What are Christians for? What are we for if not to go, to let go, to let ourselves go?—C. C. Albertson.

Public sentiment has sent many an unrighteous system to oblivion—and kept it there.

Happy is the nation that has some trusted leader to go up to God and bring back God's plans and purposes.

Gindo F. Verbeck, the great missionary to Japan, said: "I prefer to work on quietly and at peace with all. The name is nothing, the real results are all."

No person who believes in Christ lacks that from the Holy Ghost whereby he or she can bring men to the influence of the gospels.

If any value is to be attached to the character and influence of its adherents, Christianity can make a stronger showing for its truthfulness than any other opinion or belief.

When the clouds are off the soul,
We can trace a vision fair,
See the world as a vast whole—
Earth and sea and boundless air;
Glimpse the secret of the stars,
Hear the music of the spheres,
Soar beyond the utmost bars—
Banish care and pain and tears.

—G. T. Snead.

Free inquiry is one thing, free-and-easy inquiry is another. If we play with religion it is at our own risk. The question is, What do you believe? We stand fronting eternity, not with the many propositions which we affect to believe or think we believe, but with the few which we do believe. Can we make an act of faith in God? We see Him standing mute before the curiosity of Herod Antipas, and we say, "Save us, oh, save us, from that silence!"—Bishop William Alexander.

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 88.

RICHMOND, VA., OCTOBER 27, 1923.

No. 44.

THE LARGER CATHOLICITY

In several instances recently we have had occasion in the editorial columns to stress that element in our Christian heritage which we think of when we call ourselves "Protestant." In connection with the Anglo-Catholic Congress and the speeches which were made and the resolutions which were passed there, we found ourselves in opposition to much of that emphasis which calls itself "Catholic." Yet there is danger that these two elements in the genius of the Church should come to be considered as mutually antagonistic and exclusive things. Of course they are not such. Our glory is that we are and must be Catholic and Protestant, both.

The great contribution of that group which particularly emphasizes our Catholic heritage is that it reminds us of those roots in the past from which much of our vital life must always flower. The Christian Church, and the Christian life and worship which are fostered by it, are no shallow and hasty product of today. In their noblest expression they depend upon a deep reverence that reaches back to the knowledge, the experience, and the devotion of the past. In the Letters of Franklin K. Lane there is this fine expression of the truth which all men might well remember: "Roots we all have and we must not be torn up from them and flung about as if we were young things that could take hold in any soil. We should love stability and tradition as well as love adventure and advancement." That is true of religion in a sense more profound than of almost any other thing. Out of the soil of tradition must come much of the present belief and practice that is to be most enduring and fruitful. The "Catholic" group helps the Church to remember that. They cultivate the garden of our remembrance of those ancient things whose spiritual fertility the centuries have proven.

Our disagreement with the "Catholic" group—when we

disagree—is not that they are too catholic, but that they are not catholic enough. They look to the past, and that is well. They would have us preserve all the beautiful depth and width of religious experience back through the mediaeval ages to the beginnings of Christianity. Whenever any rite or observance has become saturated with the devotion of saints, they would hold it precious; and especially they would keep for us, without loss, those profound convictions in which they believe that the mind of the Church generally has agreed. That is a noble desire. But where those who delight to call themselves Catholics seem to us often to fall short, is in their lack of appreciation of that newness to which Christian understanding must continually move forward. Often they appear to have a closed mind for new developments. They are dogmatically sure that in their own formulations they possess the truth and the whole truth. They bind themselves by certain a priori assumptions and sometimes refuse to look the living reality in the face. Very rigid formulas of apostolic succession and sacramental grace may make them unwilling to recognize that authority of the Holy Spirit which the facts would seem to show as resident in great Protestant bodies outside our own Communion, to a degree not less than in our own. They are catholic to great forces which have dominated the past, but they are often not catholic in sympathy and imagination to tremendous expressions of the Holy Spirit in the Christianity of today.

What we need is the fresh perception and the untrammeled appreciation which can recognize all true expressions of Christ-like purpose, wherever they may appear, and draw these into a larger catholicity than those whose eyes look constantly backward can ever create.

EVANGELISM

The enormous numbers of people who have eagerly heard the evangelistic messages of Messrs. Mercer and Hadley, and the number of engagements that they continually have ahead of them, proves the earnest desire that there is in the Episcopal Church for this kind of preaching.

The question naturally arises, "How is it possible for two men, both of whom are laymen, to satisfy this hunger?" May it not be possible to find the answer in the creation of an order of the clergy, which, though new to us, is as old as the New Testament? It is in the Book of the Acts of the Apostles that we read of St. Paul visiting in the home at Caesarea of "Philip the Evangelist."

In order to create this class of clergy special training would be necessary, and the men should be selected, partly through their own preference, and partly at the sugges-

tion of the Seminary faculties in which they are trained. They must be preachers, first, last, and all time. Their whole duty should be to preach; no pastoral work, no organization methods, should hamper them. All the advertising and preliminary preparation for their coming into a parish should be done by the local clergy.

Methods for making a mission successful should be the sole consideration of the evangelist. Of course, in order to do this he must depend principally upon his spoken message, but there are other ways of attracting a congregation, such as teaching through the Question Box, and speaking in shops, schoolhouses and colleges wherever the mission is being held. This kind of work can only be done successfully by men who have no other responsibility placed upon them. Such men could be employed by a

Diocese for its exclusive use, or with sufficient cooperation an inter-diocesan could be organized to employ one, two or three such evangelists, and arrange their itineraries with the help of the rectors whose parishes are to be visited.

Such evangelistic campaigns should last from ten days to two weeks with services every night, and on as many afternoons as it is possible to collect a congregation; in other words, the parish, for the time being, should be literally filled with religion.

M.

THE SAVING OF OUR SOULS

In this crowded and clamorous civilization in the midst of which we live, religion must come to men to help them keep their souls. It is not a question only of souls which might be "lost" at a distant day of judgment. It is a question of souls broken, disintegrated, wasted, every day.

For what is a man's soul? It is that focus of reality wherein he is most intimately and independently himself and not another. It is that which chooses, which wills, which purposes. It creates life out of its own direct and eager impulse, and is not to be stamped into shape by pressure from without. To be made what we are not by our own choice, but simply by the pressure of fashion and convention, is to deny the dignity of our spirits. It is to destroy the very meaning of ourselves.

How rare it is to see men and women who keep the full possession of their souls in matters of opinion and belief. We are swayed so often by an intellectual crowd hysteria. We confess our ugly prejudices against some group of people, or against some new theory of social and economic development, because it is the fashion to disparage these. Rare is the man who can hold the rudder of his own thoughts straight against the cross currents of public prejudice and unreasoning passion. Yet it is here that our world needs always, and has needed never more than in these years of upheaval, of experiment and change, the integrity of souls who dwell within great inner citadels of freedom where neither fear nor favor can buy admittance for any influence that does not belong to the fellowship of truth. We need men today who can lift their souls above the popular clamor up into the clear atmosphere of unselfish judgment; men who can look with justly appraising eyes upon Germany and upon Russia, as well as upon our own land; employers independent of class advantage who can take the point of view of the workmen, and workmen who can take the point of view of the employer; men who are willing to learn truth from unexpected quarters; men who cannot be misled by any mob hysteria, to forget the rights or ignore the needs of any other people or group, though the crowd clamors for its own. America today is blessed with wealth in the midst of a world much of which is sorely straitened. It is blessed with comparative peace in a world of restlessness and fever. But America shall be blessed within herself, and shall become a blessing, only in the extent to which her men and women are the possessors of their souls, and with the calmness of an inner self-reliance shall shape, by God's help, the creative ideas and the creative purposes which the world needs for its rebuilding.

As we may lose our souls amid the crowd of common thoughts, so we may lose our souls also amid the multitude of our possessions. One of the great business men of America, who in the midst of his business had lived an extraordinarily full and fascinating life, recently retired at fifty-six years of age from all his previous responsibilities. He tells in his autobiography with what astonishment and incredulity most of his friends heard of that decision. They were frankly bewildered. They thought he must be sick, or, if he were not, that he was somewhat unbalanced in his judgment. They said that he could never be happy during the rest of his years outside the harness of the work he had done before. When they said that, they believed it absolutely. And, as the man himself goes on to point out, it is the symbol of the narrow failure of so much of the pre-occupation of strong, ambitious men that they thus do find it impossible to believe in any sort of satisfaction outside the drive of their

money-making or the manipulation of administrative power. They have let the normal interests in many wide, sweet facts of life atrophy one by one. They have never sought, or have lost if they ever had it, any joy in reading, in music, in poetry, or in civic interests, which have no human relation to their business. Around us every day one may see lives which are passing through their process of intense and narrow specialization. They can be powerful factors in their business world, but as souls meant to be sensitive to the wide wonder of the marvelous universe, they shrivel more and more. One may watch the tragedy of the young man, full at first of romantic possibilities, growing hard, cynical, self-absorbed. One may see the woman possessed with the arrogance of her spending, losing all sympathetic touch with the simplicities of life. They, if they only knew it, are profoundly to be pitied. Their lives are like the Egyptian mummy cases, great gilded effigies which, when they are opened, reveal only a little dust.

"What shall it profit a man if he gain the whole world and lose his own soul?" That is the question which the Master asks, and He knows there can be only one answer when we begin to think.

What was it He came to do? He came to help us find our souls. Our friends, said Emerson, are those who help us be what we can. And the marvel of this great Friend is that He came to show us what, in God's revelation of a life's values, we ought to be, and can be, and to help us be it. "I am come," He said, "that they might have life and that they might have it more abundantly." It is a fateful distortion of the great, immediate message of His life which has made so many people think of Jesus as though He were some occult influence in a strange, remote process of salvation—a Name by which we are to be redeemed in death and in judgment, instead of the human Saviour who is to keep us from the waste of souls that is our peril every hour. He came in the days of His flesh, and His Spirit comes today, to show us how to discover ourselves, because the infinite vision of His love perceives within our rude shapelessness the yet unchiseled beauty, and bidding us look through His eyes until we see it too, He touches our hands with purpose to carve the vision into fact. The Christian Church ought to be a place where people go to discover their own souls. God pity us that so often we have caught as yet scarcely the dimmest conception of what these souls are meant to be!

Here is the mother whose best idea for her children is that they shall keep up the pace of whatsoever sort of ostentation happens to be the mark of success in their set. Here is the man whose pride is playing with the thought of the honors that have come to him, who walks with the consciousness of superiority because this or that organization has elected him to office and knows that others look at him with envy as one of the marked men in his profession. Here is the lawyer who has built up his practice, and is content in the knowledge that all he needs to do now is to keep his clients and he shall be wealthy the rest of his days. And so they go, and all of us go, along our little ways that to the great eyes above us must seem ways of such pathetic childishness, pleased with our little vanities, priding ourselves upon our partial toys. What He would have us do is to find our souls, to understand and to repeat the infinite miracle of the incarnation. He wants us to exchange our little lives for great ones, the fragile iridescence of the moth for the wings of the eagle.

soaring towards the sun, the digging in the dust of our own advantage for the building of mightier castles wrought from the golden grandeur of the purposes of God. What are they for—the Church of Christ, the fellowship with the life-giving Friend—but for the recreating of souls which until they have found Him have not found them-

selves? What are they for save that into our eyes may come as the years go by the look of those whose gaze is lifted up into the far reach of horizons which widen toward Eternity? What shall it profit us if we gain everything else and do not win our souls? And, winning these, what other loss can count against that infinite enrichment?

A NEW AND IMPORTANT BOOK

Van Loon's "Story of the Bible." Comment and Review.

By the Reverend R. Cary Montague

THOSE who read with interest, amounting in some cases almost to fascination, Dr. Van Loon's former work, "The Story of Mankind," will be intensely interested to hear of this more recent production.

I believe that its publication, and the wide reading that it is almost certain to obtain, will come near to marking an epoch in religious teaching.

For a good many years now a discussion has been going on in the background, and more or less behind closed doors, concerning the authorship of the Bible, and the purpose of a great many of its books. A new school of thought has grown up in the last fifty years, presenting the results of modern scholarship so convincingly that one theological seminary after another has gradually accepted at least a part of the views thus put forward.

As I have said, this argument has been kept under cover, and has gone on largely amongst the clergy. Books have been written on both sides, but so far none of them have had a popular appeal. In discussing this subject I once referred to the late Dean Hodges' book, "How to Know the Bible," and the rector with whom I was talking said, "I shouldn't like to place that book in the hands of my laymen."

I do not believe that rectors are going to be asked by their laymen whether or not they shall be allowed to read Van Loon's "Story of the Bible." It will have a popular appeal, which Dr. Hodges' books, interesting as they were, did not have, and rectors are going to have to discuss, and ought to discuss, frankly and honestly, questions that will be raised by this book. In its handsome and attractive binding, with over one hundred and fifty black and white illustrations, sixteen full page plates in color and in etching effect, done by the author, and written in his crisp, charming style, this book will be read by thousands, both young and old, in spite of its price, of five dollars, (from Boni and Liveright, New York), which will make it a little beyond the reach of numbers who will have to procure it from public libraries.

Many will not agree with what the writer says about the Bible, and some will be shocked, but I believe that on the whole the book will have a very beneficial effect. It is certain to arouse a greater interest in the Scriptures and to make both the old school thinkers and the progressives ponder their positions.

It will emphasize the fact that we cannot go on any longer teaching one thing in the Sunday school and something truly different in our colleges and seminaries. Amazingly few of our Sunday school teachers seem to realize it is no longer taught that Moses wrote the first five books of the Bible, but that, according to a professor of one of our conservative theological seminaries, "it is now as well settled as is the Copernican theory of the universe that he did not," and that these five books are of composite authorship made up of at least three, and probably more, manuscripts, all of which were written long after Moses' death. In the same way it is now taught in the seminaries that Daniel did not write the Book of Daniel at all, but that it was written several hundred years after the date of Nebuchadnezzar, and that it is extremely doubtful whether Daniel was an historical character at all.

Dr. Van Loon does not mince matters about these things, as I have said he will shock some people terribly, thus, after rehearsing the account of the wandering in the wilderness, he says "to make an end of these fairy tales!" On the other hand, in closing the account of the kings of Israel and Judah, he concludes: "Among their subjects they counted a few prophets. And what those men spoke and thought three thousand years ago stands today as true and noble as it did when the Chaldeans were at the gates of Jerusalem and when the Assyrians threatened Samaria."

In his account of the New Testament the author entirely ignores everything miraculous, although in his own preface he says, "The story of Jesus of Nazareth has been told against a background of mysticism." But he is careful to keep the mysticism well in the background. Also, he makes statements as to the dates of the writing of the books of the New Testament, which I do not believe are borne out by the teaching of scholars of even the most advanced schools. In concluding his chapter immediately preceding the death of Christ, we quote as follows:

"And it was then and immediately afterwards that Jesus began to illustrate His teaching with those very simple stories which appealed so greatly to the imagination of the people who flocked together to hear Him and which have become a part of the language of every European country.

"It would be foolish, however, for me to try to retell them in my own way.

"I am not, as I have so often said before, writing a new version of the Bible.

"I am merely giving you the general outline of a book which (especially in its early parts) is often somewhat too complicated for the readers of our own hurrying days.

"The gospels, however, are simple and direct and very short.

"Even the busiest of men can find leisure to read them.

"Fortunately they have been translated into English by a group of scholars who were masters of the language. Several attempts have been made since the seventeenth century to revalue the ancient Greek ideas into modern words. All of these are rather disappointing, and none of them has been able to replace the version made by order of King James. It stands supreme today as it did three centuries ago.

"If my little book can give you the desire to read the original, to study those wise parables, to comprehend the immense vision of this greatest of all teachers, I shall not have written in vain.

"And that is really all I am trying to do."

The last chapters of the book are devoted to the account of St. Paul and his missionary work. The author makes almost no reference whatever to the Epistles, nor to the Revelation of St. John.

I believe this book will have a wide reading and that it is the duty of the clergy thoroughly to inform themselves of the contents so that they can discuss it intelligently with members of their congregation into whose hands it comes. If this is not done it might have an exceedingly bad effect, and leave very erroneous impressions which can be corrected if handled in the proper manner.

INTERCESSION.

Silent the seraph veils his face, adoring,
Stilled is the Sanctus round the sapphire throne,
When stands the "Angel of the golden censer,"
In the full glory of the light alone.
Swings He the censer, incense sweet ascendeth
Up from the coals of radiant vivid fire,
All the sweet fragrance of the Church's pleading,
All the full yearning of the saints' desire.

So do we veil our hearts before Thine altar,
Kneeling beneath the red light's mystic glow,
Stilled our Tersanctus, but our souls adoring,
While from our hearts the longing prayer doth flow.
Hid from our vision is the radiant seraph,
Hid is the country of our heart's desire,
But, in the stillness, Thou dost hold the censer
That we may offer Love's own living fire.

—I. M. B.

THE WORLD COURT AS AN INSTRUMENT OF WORLD PEACE

By George W. Wickersham

FROM the early days of its existence as a nation the United States of America has advocated and applied the principle of submitting to impartial arbitration controversies with other nations which have failed of adjustment by the ordinary process of diplomatic negotiation.

The Supreme Court of the United States long ago declared that international law was a part of the common law of America. International law is made up of treaties, decisions rendered by international tribunals and principles accepted by civilized nations, expressed in declarations by foreign offices and diplomatic representations and in the writings of juris-consults learned in the laws and customs of nations.

Law is useless unless there be courts to interpret and apply it. Casual boards of arbitration, created to determine particular controversies, have been found more or less unsatisfactory. Their decisions are apt to be the result of compromise. As long ago as the Hague Conference of 1897 the United States Government advocated the creation of an international court, composed of judges appointed for life or for a long term of years, giving their entire time to the consideration of international controversies. The same consideration was urged upon the second Hague Conference in 1907. The obstacle to its acceptance lay in the fear of the small nations that the selection of judges would be controlled by the great powers, and in the mutual distrust of the great powers.

One of the provisions in the Covenant of the League of Nations required the Council of the League to formulate and submit to the members of the League for adoption plans for the establishment of a Permanent Court of International Justice, which court should be competent to hear and determine any dispute of an international character which the parties thereto submit to it, and which also might give an advisory opinion upon any dispute or question referred to it by the Council or the Assembly.

A body of jurists, including the Hon. Elihu Root, was summoned by the Council, who prepared a statute or plan for the organization of such a court. They found in the organization of the League of Nations two bodies—the Council in which the big States were predominant and the Assembly in which the small States were predominant, and they provided for every nation submitting nominations from which the selection of judges should be made by election by each of these two bodies, proceeding separately, the successful candidates being chosen by an absolute majority in each body.

This machinery met and overcame the objections of both small and large nations. But the United States, which was the originator and for years the advocate of such a court, alone of all the great civilized powers thus far, has refused to accept the fruition of its own advocacy.

The court was not created by and is in no way dependent upon the League of Nations. The charter of its organization was submitted to the respective nations separately and has been now adopted by upwards of forty. The op-

tion is given to every nation when it accepts the court to agree either (1) that it will submit to the court any controversy which it may at any time be willing to submit to the judgment of an international tribunal, or (2) that it consents in advance to be sued in that court by any other nation, party to the agreement upon any matter within the competence of the court.

The Committee on International law of the Association of the Bar of the City of New York, of which Elihu Root is chairman, on February 28, 1923, reported that—"In the opinion of your committee this court in every material respect conforms to the project urged upon the second Hague Conference in 1907 by the American delegation under the express instructions of the American Government and powerfully maintained by Joseph H. Choate as the head of the delegation.

"It is based upon the example of the Supreme Court of the United States and is intended to apply to international controversies the same methods of hearing and decision which that court has applied to controversies between the States of the American Union."

In February last President Harding transmitted to the Senate a communication from the Secretary of State recommending the adhesion of the United States to the court on terms which, while avoiding the acceptance of membership in the League of Nations, would give the United States an equal voice with members of the League in the election of judges.

In recommending the approval of this measure by the Senate the President said: "It is not a new problem in international relationship. It is wholly a question of accepting an established institution of high character, and making effective all the fine things which have been said by us in favor of such an agency of advanced civilization."

The matter is now pending before the United States Senate. Strange as it may seem, those Senators who opposed the entrance of the United States into the League of Nations oppose adherence to the court with bitterness almost equal to that exhibited by them towards the League.

The simple question before the country is that put by President Harding: Shall we, or shall we not, make effective all the fine things we have said in favor of such an agency of advanced civilization? Shall we take our stand in favor of applying the rule of law to controversies among nations, or shall we revert to the old rule of the wolf pack—"He has the right who has the might, and let him get who can"?

Nobody pretends that an international court will prevent all wars, but just as the administration of law by courts tends to preserve the internal peace of a nation, so the administration of international law by this new tribunal will tend to prevent war among States by providing a means of peaceful and righteous settlement of disputes between nations which otherwise would furnish abundant causes of friction and ultimate conflict.

Acquiring Good Habits for the Church

By the Rev. Percy Foster Hall.

The pamphlet "Now and Then," issued by the Diocese of Virginia, shows how God has abundantly answered the prayers of His people offered during the last four years, that He would send laborers into His harvest. The increase in the number of ministers and workers is remarkable, and doubtless a similar blessing is to be observed in other Dioceses. Hence the need of continued and increased offerings to support these missionaries and their work.

We are in the position of Hannah of old. She prayed "in her heart" earnestly and "poured out her soul" for a son. Her desire was gratified. No longer might Penninah "provoke her sore; for to make her fret." Her reproach was taken away. But the granted blessing involved sacrifice. "As long as he liveth, he shall be lent unto the Lord," she cried passionately. Also the child had necessities. "His mother made him a little coat, and brought it to him from year to year." Consider that little coat, as it grew larger every year with the lad's growth. Was it "of many colors?" Did she not spin the thread, weave the cloth, cut, sew and embroider, all with the most meticulous and loving daintiness? Was there a boy in Israel whose coat compared with Samuel's? Or a mother as proud when Hannah saw him put it on? Somewhere it can be read in older English, that this garment was a "habit." Samuel

was always, by his Mother's annual and constant care, "decently habited" (as the Prayer Book says our Ordinands should be).

A new good habit every year! What mother would not rejoice to provide for her son annual habits of say neatness, self-control, thinking-before-you-speak, or reading-your-Bible-every-day?

Well! the answer to our prayers requires new habits for Church people. There is the Duplex-Envelope habit. It was brand-new a few years ago. Now, we've all formed the habit. It was suspected and disliked. Now it is universally and happily cultivated. About the same time some caught the Apportionment habit! One need not be senile to recall the pre-apportionment days, and the misery of hearing annually in Church petulant, wearisome, frantic and vain general appeals from the far-away General Board of Missions. But how the Apportionment was fought against! And today every one has caught the habit. Then there are the Every-Member Canvass habit, the Look-Beyond-Your-Parish-Borders habit, the Study-the-Church's-Program habit. Some complain that we get tired of "doing the same thing every year," and others fret because "there's always some new-fangled notion." But the Church, our good loving Mother, makes us "a little habit from year to year," and as we put it on we become more and more decently habited. And every Advent Sunday she offers us the best habit of all, saying in the Epistle "Put ye on the Lord, Jesus Christ."

Blessed be His Name forever.

The Great Commission

MEETING OF THE DEPARTMENT OF MISSIONS AND CHURCH EXTENSION.

October 9, 1923.

In the Department of Missions meeting, in addition to the time given to a very careful consideration of the situation in Japan, in which conference was had with the Rev. Dr. Reifsneider, Bishop McKim's personal representative, other important business was transacted. The Department was able to appoint, out of the many who volunteered for service both at home and abroad, thirty-three new missionaries. Of these twenty-one were women and twelve men. Five went to the domestic field, eleven to Latin-America and seventeen to the Orient. Among those appointed to Latin-America were two Sisters of the Order of St. Anne, who had gone to the Virgin Islands at the request of Bishop Colmore, and who now asked for their regular appointment.

The Executive Secretary was able to report the receipt of a cable from the Bishop of Kyoto announcing the laying of the cornerstone of the new St. Barnabas' Hospital, Osaka, also the cornerstone of the new dormitory of St. Agnes' School, Kyoto. The alumnae and students of St. Agnes' are working hard and giving generously to the fund to erect a new academic building. The Bishop expects that by April 1, 1924, at least \$10,000 will have been secured in Japan. He will need \$60,000 from the United States. This new building is essential in order to bring St. Agnes' in line with the government requirements. The Bishop says: "This is not only a thing eminently desirable in itself, but we have no option with regard to it." \$40,000 will be needed for the equipment.

In Brazil the Rev. Dr. Meem has served as Treasurer of the Mission, in addition to his other duties as an ordained missionary and Archdeacon, and now felt it necessary to retire from the Treasurership; the Rev. F. T. Osborn being appointed in his place. The Department expressed its sincere gratitude to Dr. Meem for his tireless and able work as Treasurer during the last twenty years, all done without remuneration.

The Department expressed its approval of the plan of Bishop Mosher to visit the Chinese Triennial Synod in Hong Kong in March, 1924, taking with him the Rev. Mr. Studley and one of the Chinese laymen of Manila. This is in response to an invitation of the Standing Committee of the Church in China, and, as the Bishop says, it will give the only Chinese congregation in the Philippines an opportunity to learn from the Church in their home land something of what the Church and Christianity mean in the large.

Appreciation was expressed for the generous gift of \$3,000 from the American Colonization Society for the furtherance of educational and medical work in the District of Liberia.

ACTIVITIES OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

Some idea of the activity at twelve of the world's seaports during the past year may be gained from the fact that entertainment and lodging accommodations were provided for more than 300,000 sailors by the American Seamen's Friend Society, 76 Wall Street, New York, according to the ninety-fifth annual report recently made public.

At the New York Sailors' Home and Institute on the North River waterfront the aggregate attendance was 145,600. These sailors were of every nationality and called upon the society for almost every possible kind of service.

In making public the report, Dr. George Sidney Webster, Secretary, announced that new work had been successful in Naples and Leghorn, Italy and Rio de Janeiro, while the society's affiliations in Newport News, Norfolk, Galveston, Gloucester and Genoa, Italy, had progressed. Since the completion of the year's report new connections have been established at the ports of Kobe and Nagasaki, Japan.

It is believed that the catastrophe at Yokohama will increase the demands upon these other Japanese ports and that greater facilities for the sailor on shore will be needed.

The society, which maintains a large Sailors' Home and Institute on the North River waterfront, has affiliations in South America, Canada, Europe and many American ports. It was founded ninety-five years ago.

Sailors of every nationality visit the ports of Kobe and

Nagasaki in Japan, and the recreation provided by the society's agencies will furnish the major interest for them while on shore. A large portion of the traffic from these ports is to China, but most of the ocean-going liners call at these ports on regular schedule.

Apparently the sailor is a prolific letter writer, for at the New York Home alone he received and wrote more than 30,000 letters between his voyages to and from port. Also he seemed to be careful of his funds by leaving \$36,000 with the society for safe-keeping. Attendance at concerts at the West Street Home totaled 10,535 and church attendance was 4,073, which is pointed to as a very large proportion of those calling at the Home. It is said that the church attendance has improved greatly in recent years, particularly since the advent of prohibition.

That the sailor relishes the idea of a New York residence on the waterfront is indicated by the fact that 62,386 rooms and beds were rented in the six-story building which most of the time taxed it to capacity. For 1,485 seamen free beds were provided in New York, and in other ports some 17,000 were given free lodging facilities.

In addition to reaching the sailor in port, the society placed libraries and reading matter on 602 ships with crews totaling 35,000 in New York alone, and thus far has shipped and reshipped 28,464 libraries for the sailor's reading during his voyage. These libraries have aggregated 672,415 volumes.

The officers of the American Seamen's Friend Society are: Dr. John B. Calvert, President; Dr. George Sidney Webster, Secretary; Clarence C. Pinneo, Treasurer, and Reginald L. McAll, Assistant Secretary.

ALASKAN FISHERIES.

A pamphlet issued in August by the Alaska Territorial Fish Commission contains three or four statements bearing on the salmon canneries. One is a quotation from the late President's last speech, delivered on his return from Alaska, urging the necessity of regulation if the industry is not to be exterminated in a few years through its own excesses, and saying furthermore, "There is an obligation to the native Alaskan Indian which conscience demands us to fulfil."

There is also a memorandum furnished to the Governor of Alaska by Secretary Hoover, some of whose statements call to mind again the persistent energy of Hudson Stuck expended for the benefit of the Alaskan people. Mr. Hoover says:

"I have now had an opportunity of consulting with scores of people in Alaska on the fisheries question—with fishermen, cannery, public officials, business men and experts, in public hearings and otherwise. There has not been a single dissent from the conclusion that there must be strong and immediate restrictions on salmon fishing, if we are to preserve the industry from the same destruction that has ruined many of our national fisheries elsewhere. . . . The need for conservation in Alaska has been recognized for over ten years and has been a constant subject of debate and discussion. . . . Every district is a problem to itself. The complete suppression of canning upon the Yukon has already increased the supplies for natives, whites and dogs throughout the interior, where before the supply was insufficient and there was even actual starvation among Indians and work dogs."

The Diocese of North Carolina has completed 100 per cent. payment on its 1922 quota, the quota being \$42,966 and the amount received \$42,971.44.

SANCTUARY.

Lilla Vass Shepherd.

Near, very near to God,
Thy dead must be:
For all their tears, He wipes away
For thee!

Close, very close to Christ,
Thine absent one;
Maybe within that Breast love leaned
Upon!

Dear, very dear to love,
Their sure abode—
Souls of the righteous, in the hands
Of God!

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A HELPFUL CONTRIBUTION TO BETTER RACE RELATIONS.

Mr. Editor:

That was a very fair and sensible editorial in the Southern Churchman some weeks ago, "What Is the Color-Line?"

Arrange wholesome and attractive conditions and Negroes will voluntarily "segregate" themselves. But, whenever the thing is attempted, from without, with the semblance of "law," then comes a vigorous kick and rebellion. Let me illustrate this by a true story:

During the summer of 1900, upon the invitation of the rector of the Church of the Ascension, Atlantic City, the writer conferred with him over a phase of "the Negro problem." At that time there were some forty or fifty colored communicants of Ascension Parish. The Rev. Mr. Townsend was meditating starting some missionary work among the colored people. He followed the plan I mapped out for him, in every detail, with the result that a colored congregation came into existence, self-sustaining from its very birth. If he had attempted to form "a mission," and urge his colored communicants to help him, he would have had serious trouble. By the plan pursued he opened up a new work, apart from any solicitation of his colored communicants to form a part of it, or help him in it. He procured a colored priest, and this colored priest got together a congregation. About three months after, Bishop Scarborough confirmed a class of about thirty persons, and the church was then organized with these "first fruits." Practically every colored communicant of Ascension Parish voluntarily united with St. Augustine's. This was not "segregation" as colored people understand that word. This was a voluntary coming together of people who wanted to be together. But they never would have gotten together through a mandate coming beyond themselves. That is the vital point in the matter. Make the Missionary District permissible, and, in a short time, it would be surprising how the Church in the North would grow by leaps and bounds, and how easily the parishes in the North, now embarrassed, would be relieved of their colored communicants. Give them a Bishop of their own race and blood, with a real Convention, and you will not have to "segregate" them, for they will "segregate" themselves. What the white people really desire will be realized if they will refrain from dictating "segregation" and permit the Negro to voluntarily associate themselves together.

GEORGE F. BRAGG, JR.

Baltimore, Md., Oct. 18, 1923.

We are particularly glad to publish the foregoing, which comes from a colored rector of our Church. The editorial referred to was written by the author of this page, and we are glad to note that the writer of the above letter confirms our opinion that the more intelligent and cultivated colored people do not desire to intrude themselves upon the white people when they recognize that their presence is not acceptable.

We believe that the motive for colored people moving into white sections is not so much the wish to occupy houses next to white people, as it is to get comfortable quarters, with paved sidewalks.

An inspection of the colored section of any of our Southern cities should be enough to make us realize that these localities do not get their fair share of paving, lighting and plumbing, and we feel sure that our correspondent is exactly right in his view that if proper housing conditions were provided for the Negro sections, there would be no trouble whatever in getting the Negroes voluntarily to adopt segregation.

Nothing is more conducive to race harmony than the efforts of the numerous inter-racial committees, usually

composed of leading white people and the best educated colored people to secure justice in these matters for the Negro in the South.

Of course we all know that there is a certain type of Negro leader whose whole ambition is to bring about the intermingling of the races. No method of combating this form of leadership is so effective as that of improving the conditions of the Negro within the urban sections occupied by them, and of doing them justice along every line without racial intermingling.

THE CITIZENSHIP CONFERENCE.

The gathering called to meet in Washington last week under this title brought out a large body of representative citizens, though not so many as it had been hoped.

President Coolidge declined to take any definite action at this time, although it may be that he will be more positive in his attitude before the Governors' Conference which is to meet later.

We believe that Governor Pinchot accurately summed up the situation in his vigorous address, a part of the report of which we quote herewith:

"Aggressively and without mincing words the Governor of Pennsylvania discussed the question of enforcing the prohibition law. He charged the Federal enforcement service with lack of efficiency and declares that it is responsible for the flood of illegal liquor pouring into the local communities. He expressed his belief that certain agents of the government not only wink at violation of the law, but are acting as graft collectors."

The problem of enforcement, he said, cannot be met unless the Federal Government does its part. The States, he said, can well look after the home brew and blind tiger problems. Blame for lack of enforcement was placed by Governor Pinchot on the citizens who have not supported the law and on inefficient law enforcement.

Politics, however, he declared, is chiefly responsible for the 'black disgrace' of defiance of law. In State after State, he said, the bills of the dominant party—Democratic or Republican—were paid for years by the liquor interests. He told of conditions in Pennsylvania and in part said:

"Two facts stand out in the confused and troubled enforcement situation of today. One is the steadily increasing determination of decent people to have the law enforced. The other is the steadily increasing violation of the law by the criminal elements. The former was to be expected. The reason for the latter is not far to seek."

The Eighteenth Amendment has been betrayed in the house of its friends. Measured by the respect accorded to it, it has failed, and the reason is that no sincere, intelligent and concerted nation-wide effort has ever been made to enforce it.

"We all know the proof of that. It is found in the ease with which great quantities of liquor are being smuggled into this country; in the huge amounts of bogus whiskey manufactured from denatured alcohol; and in the continuing sale of high-power beer from the breweries in truck-load and carload lots.

"It is idle to suggest that the law cannot be enforced. That the Government of the United States, the most powerful nation on earth, with the people overwhelmingly behind it, is powerless before a few thousand, or a few hundred thousand, of assorted law-breakers, is simply unthinkable. The fact is we have never really tried. The essential reason why bootlegging and defiance of law by the liquor people is increasing is because this particular nettle has never been grasped with a strong hand."

"The thing that has protected the liquor criminal from the law is politics. Politics first, law enforcement a poor second, has been the order. Bad whiskey, with beer to help, has supplied the sinews of war for bad politics, and politics has returned the favor."

Church Intelligence

The Emergency Relief Fund on October 19th, totaled \$212,000

Final Report of Meeting of National Council.

An important matter before the Council was the consideration of the budgets for the Council and its six departments for the year 1924.

The appropriations made for the year 1923 amounted to \$4,241,057, of which \$241,057 represented lapsed balances. The above sum included, in addition to the appropriations to the various fields, an item of \$200,000 for the reduction of debt. This budget was changed during the year, drastic cuts being made in every department and in the cooperating agencies, totaling \$236,725, this amount being added to the appropriation for the reduction of debt.

The General Convention authorized a budget for 1924 requiring \$4,200,000 for its execution—\$3,700,000 of this is in the quota assigned to the Dioceses, the balance, or \$500,000, is expected from interest on trust funds and other sources.

In accordance with the above action of the General Convention, the Department of Finance recommended a budget for 1924 which, including an item of \$356,217 for reduction of debt, will require the \$4,200,000 authorized by General Convention for its execution. The actual budget amounts to \$200,000 more than this, which represents lapsed balances.

It should be noted that if the entire budget asked by the Council and authorized by the General Convention is paid during this triennium, the entire indebtedness now carried by the Council will be paid during the triennium.

Only such increases were made in the budget for 1924 as were absolutely necessary to cover growth in work and the items which come under the rules of the Council.

The Council is calling on every one to exercise the most rigid economy in so far as it does not actually cripple the work, in order to come to the General Convention of 1925 with a clean slate. It can do this if the Church responds to the action of the General Convention, for the Council is living up to the instructions of that body in all particulars.

One of the largest items of increase in the budget was to cover an increase in salary of our women workers in the foreign field to make their salaries equal to that of a single man. This matter has been under consideration for many years. The Bishops in the field, in conference with the old Board of Missions, recommended unanimously that this action be taken. The Woman's Auxiliary has petitioned the Board of Missions and the National Council in the strongest terms to make this adjustment. As it costs a woman worker in the foreign field fully as much to live as it does a single man, the Council felt that it should in justice make this increase.

The report made by the Treasurer was hopeful. The receipts from the people of the Church applicable to the budget for the first nine months of

this year show an increase of about \$170,000 over last year. This includes nearly \$90,000 not credited to this year's quota. In addition, the receipts from other sources have shown a gratifying increase while the expenses for the first nine months of the year have remained practically the same as for 1922.

If each Diocese and parish will from now on make a determined effort to see that every dollar pledged to the work of the General Church is collected and forwarded promptly, the Treasurer feels confident that the year 1923 can be closed with a balance on the right side.

The Field Department has been undermanned for some months, owing to the resignations and illness of several of its secretaries. It seemed of imperative necessity to fill the vacancies in the staff, especially in view of the coming fall activities of the department. The necessity to secure the right men for such important positions made it difficult to fill these vacancies. The department, however, was able to announce that the President had appointed Mr. Lawrence L. Gaillard and the Rev. J. M. B. Gill, which appointments were confirmed by the Council.

Mr. Gaillard is Senior Warden of All Souls' Parish, Waterbury, Conn.; for some years he was head of an engineering company in that city. He is a layman of high standing in the Church, and is ready to devote the rest of his life exclusively to the Church's work.

The Rev. J. M. B. Gill, after his long term of effective service in the China Mission, needs no introduction to the Church.

The Executive Secretary, the Rev. Mr. Mitchell, outlined the fall activities of the department, in which a large number of volunteer workers, who were trained during the years of the Nation-Wide Campaign, are taking an active part.

The Council continued in session two full days, with twenty-one out of the twenty-five members present, every province of the Church being represented.

The next meeting of the Council will be held December 12 and 13.

Consecration of the Rev. Dr. R. E. L. Strider.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Robert Edward Lee Strider, Bishop-Coadjutor-elect of the Diocese of West Virginia.

Time: All Saints' Day, November 1, 1923.

Place: St. Matthew's Church, Wheeling, W. Va.

Consecrators: The Rt. Rev. Dr. Gravatt, of West Virginia (presiding); the Rt. Rev. Dr. Brown, of Virginia; the Rt. Rev. Dr. Mann, of Pittsburgh.

Preacher: The Rt. Rev. Dr. Cook.

Presenters: The Rt. Rev. Dr. Thomas, the Rt. Rev. Dr. B. D. Tucker.

Attending Presbyters: The Rev. Jacob Brittingham, D. D., the Rev. S. S. Moore, D. D.

Master of Ceremonies: The Rev. J. T. Carter.

Reader of Consent of Bishops: The Rt. Rev. Dr. DuMoulin.

Reader of Litany: The Rt. Rev. Dr. T. I. Reese.

Reader of Election: The Rev. J. W. Hobson.

Reader of Consent of Standing Com-

mittees:

The Rev. C. H. Goodwin.

Reader of Certificate of Ordination:

The Rev. J. S. Alfriend.

Registrar: The Rev. Charles L. Pardee, D. D.

Bishop Knight Elected Coadjutor of New Jersey.

The Diocese of New Jersey, at the special convention held on October 9, elected the Rt. Rev. A. W. Knight, D. D., Coadjutor of the Diocese, on the ninth ballot.

The Rt. Rev. Albion Williamson Knight, D. D., was born at White Springs, Fla., August 24, 1859. He was educated at the University of the South, which institution gave him the degree of Doctor of Divinity in 1905. Bishop Knight received priest's orders from Bishop Young, of Florida, in 1883, and spent the first part of his ministry in that Diocese, being rector of St. Andrew's Church, Jacksonville, for seven years. He was called to be Dean of St. Philip's Cathedral, Atlanta, in 1893, where he remained until he was elected and consecrated Bishop of Cuba in 1904. At the time he was President of the Standing Committee, a trustee of the University of the South, and had attended six sessions of the General Conventions.

Bishop Knight was given oversight, also, of the Canal Zone in 1908. He surrendered his jurisdiction of Cuba in 1913 to become Vice Chancellor of the University of the South. In 1920 he resigned the charge of the Canal Zone, and in 1922 resigned his Vice Chancellorship. Since then he has been resident in New Jersey, where he has assisted Bishop Matthews in Episcopal ministrations.

Two Important Educational Meetings.

In connection with the Sewanee Summer Training School at Sewanee, Tenn., August 9-22, two important series of educational meetings were held. The bodies meeting were the Executive Committee of the Board of Religious Education of the Province of Sewanee, and the Southern Council of Religious Education.

Among the actions taken by the Executive Committee of the Board of Religious Education of the Province of Sewanee the following may be noted:

Allotted to each Diocese of the Province approximately two weeks' services of field workers on condition that traveling expenses and entertainment be provided by those using their services. During these two weeks salaries will be paid by the Provincial Board. Dioceses may contract for further time, if willing to pay both salary and expenses during this additional period.

Granted request of Rev. W. A. Jonnard that he be released from provincial engagements after September 1, 1923. Mr. Jonnard expects to give his full time for the next year to St. John's Church, Savannah, and the Diocese of Georgia.

Made appropriation to the Sewanee Summer Training School.

Appointed Mrs. A. Davis Taylor, of Memphis, Provincial Chairman of the Church School Service League.

Authorized a working agreement with the Diocese of Texas, providing for an exchange of services of workers between the Province of Sewanee and the Diocese of Texas.

Appointed committee to make nomination for Student Inquirer in Province of Sewanee.

Appropriated \$200 for expenses of Provincial Student Conference of National Student Council.

The Executive Committee received notification of the passage of an important resolution by the Southern

Council of Religious Education, asking for larger appropriations for Religious Education in the Province of Sewanee.

Resolutions were adopted asking the Synod to double its appropriation of \$5,000 for provincial education, and asking each Diocese to make an appropriation for this purpose.

The Field Secretary, Rev. Gardiner L. Tucker, presented full reports of the work done by the executive staff, Miss Mabel Lee Cooper, Rev. W. A. Jonnard and himself. The summary of the activities of 1922 included a total of 100 institutes in which members of the staff had taken part, and a total of about twenty-four months given to the field work by these three workers. The report specified the time given in each Diocese. The year showed a great advance in Teacher Training in the Province.

The report presented by the Field Secretary for the first half of 1923, together with prospective engagements for the remainder of the year, showed that the time and services of the field workers would be divided fairly well among the Dioceses of the Province. Where it will prove impossible to give any Diocese its quota of the provincial workers' service in 1923, this will so far as possible be made good in 1924.

The next meeting of the Executive Committee will be held at the time of the Synod, October 23, 24, 25, in Chattanooga, Tenn.

The Southern Council of Religious Education, the successor of the Provincial Council of Religious Education which met at Sewanee in 1922, met at Sewanee on August 9 and 13.

The purpose for which the Council came together was primarily to secure a gathering of representatives of all educational activities of the Church in the South.

Reports were presented, to be used as the basis of a survey of the whole field, and recommendations were made looking toward the furtherance of the Church's educational work.

Rev. G. L. Tucker, Field Secretary, was elected Chairman. Rev. E. C. Seaman, Executive Secretary of the Diocese of Alabama, was appointed Secretary.

It is to be noted that twelve of the fifteen Dioceses of the Province had representatives in the Council and presented reports. Reports were made from two Dioceses of the Southwest, and reports were also presented from twelve other educational activities.

The Council discussed the recommendations approved by the Omaha Conference of Educational Leaders, and concurred in them.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Rector of St. Peter's Resigns.

The Rev. Dr. Olin S. Roche has resigned the rectorship of St. Peter's Church, in Twentieth Street, and becomes rector-emeritus on December 1. Dr. Roche began as curate at St. Peter's in 1883 and became rector in 1890, thirty-three years ago. Beginning with 1924, the parish is to be more closely related to the General Seminary. The parish was organized in the Seminary Chapel away back in 1831. Now the plant, with church and hall, will become a training school for students, and the new rector will be the Professor of Pastoral Theology in the Seminary.

In St. Peter's Hall occurred the trial of the Rev. Dr. Stephen H. Tyng for the "crime" of preaching in a Metho-

dist' Church. He was convicted and reprimanded. Clement C. Moore, author of "The Night Before Christmas," was a St. Peter's vestryman. He presented the site for the church, served on the Church Erection Committee, and later played the organ when services were held in what is now the rectory. Dr. Roche is the son of a Methodist minister, and was born in Wilmington, Del.

Progress of St. Mark's Clinic.

A company of church clergy visited St. Mark's Church one day recently to hear of the progress of the clinic which is directly under the charge of the Rev. Edward Cosby, acting for the rector. Dr. Cosby showed the clinic to have been a success, and said:

"Hundreds of young men and women," he said, "have applied to this clinic for help since its beginning on July 11 of this year. They were for the most part men and women in the bloom of life, embarrassed and hampered by one nervous condition or another. By our course of treatment they have been freed of their nervousness and given back to normal and healthy living."

"We are finding through actual experience something of what religion and medicine, working together in cooperation, can accomplish. We already have treated more than two thousand persons, who came from all parts of the United States, and at least 75 per cent. of these sufferers are virtually cured or are on the road to complete recovery. They came from all walks of life, from the poor tenement dweller to the professional man who in many cases had been forced to give up his work as a result of his mental condition."

The Church of the Transfiguration, known everywhere as the "Little Church Around the Corner," needs \$50,000 to \$60,000 to put it in shape, and a start on this fund was made at the celebration of the diamond jubilee of the parish. This celebration was opened with a sermon by the Rev. J. O. S. Huntington, O. H. C. This sum is not the memorial to the second rector, a nephew of the founder, which memorial is to be the endowment of a choir school, with James M. Helfenstein, long choir-master of Grace Church, at its head. Large numbers of people have been at times identified with the famous church, and they are being searched out from the ends of the earth, and invited to have part. It is stated that more than 50,000 weddings have been celebrated in the church, and as a parish it has for years led all others in the Diocese, if not all in America. Yet restrictions concerning marriage are not greater in any parish than here.

The late Ralph Peters, president of the Long Island Railroad, was more than a Church layman of the Long Island Diocese. He belonged in both railroad and Church to the city and the nation. He was born in Georgia, but he came from a Philadelphia family eminent in law, and a South Carolina family eminent in both law and railroad management. Attached to the Pennsylvania lines, he came to Garden City in 1905 as head of the Long Island part of that system, and became identified with the Cathedral there. During the World War the Church through him rendered a wonderful service, for he worked as both transportation man and loyal son of the Church. His son-in-law, Mr. Argyll R. Parsons, is lay reader in the Long Island Diocese and superintendent of the Cathedral Sunday school at Garden City.

C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Cincinnati Notes.

The institution and installation of the Very Rev. Edgar Jones at St. Paul's Cathedral, Cincinnati, was the occasion for a representative gathering of the people of the many parishes of that city and neighborhood. Particularly noticeable was the large attendance from Christ Church, the other large down-town parish with similar problems and difficulties. Nearly one hundred members of that congregation, headed by their rector, the Rev. Dr. Frank H. Nelson, were present, and Dr. Nelson was one of the speakers at the social hour which followed the service.

Bishop Vincent spoke of the ideals of a Cathedral in this country and the variations from the usual Anglican type. Its extra-parochial functions and its missionary leadership were its strong points.

Bishop Reese, the Coadjutor, gave an inspiring charge and welcome to the new Dean.

Dean Jones, in speaking at the social gathering, sounded the keynote of service to the community through the extension of the kingdom of God.

It is interesting that the Ohio Christian News, the organ of the Ohio Council of Churches, quotes on its first page in a recent number a Prayer for Unity, which it credits to "Christian Work." It is verbatim the prayer from the Book of Common Prayer.

The patronal festival of St. Luke's Church, Cincinnati, was marked by the usual religious observance and also by a pleasant social gathering of the people of the parish, at which the Nation-Wide Campaign was presented by the Rev. Dr. Frank H. Nelson, of Christ Church. A welcome guest was Bishop Matthews, of New Jersey, at one time rector of the parish. He preached in St. Luke's the following Sunday.

C. G. R.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop

News Notes of Interest.

The Parish Church of St. Luke's, Lincolnton, has undergone valuable reconstruction this past summer, the walls having been rebuilt with brick, instead of the older pebble-cement facing, and a new roof has been placed. The beautiful interior made notable by the wood carving of Mr. Silas McBee is now part of an attractive and substantial Gothic church surrounded by its own churchyard, and nearby the parish house and rectory. The Rev. Sanders R. Guignard, the rector, celebrated recently the twenty-fifth anniversary of his ordination, friends in the ministry coming from the Diocese of North Carolina and the Diocese of Upper South Carolina, as well as this Diocese, to bear congratulations on the occasion made happy also by the interested response of the people of St. Luke's, who served a lunch to the large gathering.

The Rev. Edmund N. Joyner, retired, but serving for a brief term at Grace Church, Morganton, celebrated the fiftieth anniversary of his ordination to the sacred ministry at Morganton. Among those who were special guests were Bishop Cheshire, of North Carolina, and Bishop Horner. Bishop Cheshire preached the sermon. A luncheon was served at the Caldwell

Hotel, the fine stone parish house of Grace Church not being completed. People of the congregation, visiting clergy and other friends rejoiced to felicitate Mr. Joyner on his half century of faithful and blessed service in the Master's vineyard, spent in the Carolinas.

Two Notable Missions: The Rev. W. J. Loaring Clark, D. D., has just concluded two notable missions in this Diocese. The first was held in Trinity Church, Asheville, the Rev. Willis G. Clark, rector, and brought the united interest of the parishes in that city to a most successful mission. From Asheville Dr. Clark went to St. Mark's Church, Gastonia, the Rev. J. W. C. Johnson, rector. If the spiritual responsiveness and large congregations and earnest zeal of the people in these two parishes are indications, the Church has been wonderfully blessed in the development for mission service of Dr. Clark, until recent years a valuable rector in the Church's life.

The mission at Gastonia was part of a simultaneous preaching period in the churches of many denominations in this center of the Southern cotton mill industry. Through cooperation, forty churches in city and county directed evangelistic meetings conducted through individual responsibility by visiting preachers. A gathering of notable leaders resulted, thus presenting a type of united Christian endeavor that has left a firmer hold throughout the community upon the spiritual life. The spirit of unity increased the power of the undertaking, and also restrained some of the characteristic extremes of emotional expression.

A conference for the Diocese on the Church's Program followed the mission in Trinity, Asheville, an admirable program having been developed by the Rev. Samuel B. Stroup, chairman of the Missionary Department of the Diocese. Speakers from Dioceses where the Church has responded to the larger undertaking of the Church's Program presented the work with vigor and practical helpfulness. Among these were the Rev. G. Otis Mead, of Roanoke, Va.; the Rev. Walter Noe, of East Carolina, and Mr. W. A. Aery, of Hampton, Va.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

Bishop Bratton's Anniversary.

Sunday, September 30, and Monday, October 1, are never to be forgotten days in the history of the Church in the Diocese of Mississippi. On these days were the services, the business sessions and the social functions that marked the celebration of the twentieth anniversary of Bishop Theodore Du-Bose Bratton's consecration as the Bishop of this Diocese. All the details for the celebration were carefully worked out and admirably executed by the Rev. Walter B. Capers, D. D., rector of St. Andrew's and the celebration chairman. The services began with an early celebration of the Holy Communion in St. Andrew's Church, the Rev. Robt. Grubb, celebrant, and the Rev. Joseph Kuehne assisting. The central service of the day was at eleven o'clock. A shortened form of Morning Prayer, read by the diocesan clergy and a second celebration of the Holy Communion. Bishop Bratton was the celebrant, assisted by Bishop Green. More than three hundred communicated at the two celebrations. The anniversary sermon was preached by the Rt. Rev. Charles M. Beckwith, D. D., Bishop of

Alabama, a life-long friend of Bishop Bratton. The sermon was a masterful presentation of the Divinity of Jesus Christ. One of the most striking features of the celebration was the service for the Negroes at four o'clock in the afternoon. At this service Bishop Bratton himself was the preacher. And to accommodate the Bishop's many friends and admirers of this race, Dr. Capers had secured the loan of a large church in their section of the city, and a large audience greeted the Bishop and heartily participated in the service. At the night service in St. Andrew's, Bishop James H. Maxon, Bishop-Coadjutor of Tennessee, was the speaker, bringing greetings from the neighboring diocese and also presenting a stirring vision of the mission of the Church.

The climax of the celebration was the banquet Monday night. Three hundred Churchmen and Churchwomen from all parts of the diocese attended. After greetings from the laymen, from the clergy, from the women of the Diocese, and from the University of the South—Bishop Bratton's alma mater—Bishop Green presented Bishop Bratton, on behalf of his clergy, a handsome outfit of traveling bags and vestment case. The toastmaster, Mr. Marcellus Green, Senior Warden of St. Andrew's, then presented the speaker of the evening, the president of the National Council, Bishop Gallor, who spoke for the Church and also brought his personal greetings to his "dear and honored friend of many years." With Bishop Bratton's direct, sincere and sympathetic words of appreciation, the assembly rose and sang the Doxology, and the Bishop and his Diocese entered upon a new era of consecrated service.

M. A. W.

OKLAHOMA

Rt. Rev. T. P. Thurston, D. D., Bishop

Work at the Cathedral.

The Cathedral men, under the leadership of Dr. McColl, one of the members of the Chapter, are forming a Men's Bible Class, which is to have its first session on October 21. Efforts are being made to enroll all the laymen of the parish in the class and to make it count as a strong and helpful work during the fall and winter.

Mr. Harry C. Harper, the new organist and choirmaster of St. Paul's Cathedral, Oklahoma City, is hard at work, organizing and training a Boys' Choir for the Cathedral services. Mr. Harper is a graduate of the New England Conservatory and brings to the Cathedral parish of the district a wealth of experience in Church Music and Church Choirs. The Cathedral School of Music, with the Very Rev. T. G. McCalla as Dean and Mr. Harper as Director, has also been formed.

St. Luke's, Bartlesville.

A goodly number of the laymen of St. Luke's Church, Bartlesville, Okla., of which the Rev. John W. Day is rector, gathered in the parish house on the evening of October 4 and started up the meetings of the Men's Club for the new year. Mr. J. S. Leach of The Enterprise, was elected President, and Mr. E. S. Stephens, the Secretary. One of the things undertaken by the club, or at least by a considerable number of the laymen is the carrying on of a Men's Bible Class. Definite efforts to enroll all the laymen of the parish in the class are now being made and it is to be expected the men's side of St. Luke's work this fall and winter will be unusually strong and helpful.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

N.W. C. Conference.

A Nation-Wide Campaign Conference has been arranged for the Diocese, with the Rev. B. T. Kemerer in charge. The conferences will be held in Jacksonville, Sunday and Monday, October 28-29; Tallahassee, Tuesday, October 30, and Pensacola, October 31. All clergymen are urged to attend one of these conferences, and to bring representatives of the churches and missions with them. Mr. Kemerer was in charge of the conference last fall, and the Diocese is exceedingly fortunate to secure him again. Bishop Weed is director of the Nation-Wide Campaign in the Diocese.

An Interparochial Teacher Training Institute is being held in the city of Jacksonville. The institute meets every Monday night, and will continue for ten weeks. About seventy-five teachers are taking advantage of this opportunity to improve their work. The Rev. Ambler M. Blackford is leading the institute, giving half an hour lecture on child psychology, after which for another half hour demonstrations of teaching the different grades of the Christian Nurture Series are given by trained leaders.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

A Parochial Kindergarten.

The Church of the Holy Comforter, Burlington, the Rev. Thos. F. Opie, rector, has introduced a new departure in the nature of a daily parochial kindergarten. At the opening there were present thirty little people and a dozen mothers, and interest in the school was marked. Children of kindergarten age, regardless of denomination, were received, until the roll was complete. An experienced teacher of young children is in charge, and the discarded old church building, idle for ten years or more, has been converted into a model kindergarten class room.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Normal Schools in Georgia Diocese.

For the third season the Savannah Church Normal School began work, October 10, and the Augusta Church Normal School its second season, October 1, both promoted by the Diocesan Department of Religious Education, and under the supervision of the Rev. W. A. Jonnard, Executive Secretary of the Department.

There are four credit-giving courses in the Savannah School and three in the Augusta, with coaching classes on all courses of the Christian Nurture Series. The Bishop of the Diocese will be the instructor in the course, "Our Book of Common Prayer." Each school opens with supper at seven o'clock, followed by meetings of officers and teachers of the four Church Schools represented in each city, and after the opening services and announcements the regular classes begin. Each school is to have a session once a month.

A new course has been added to the curriculum this year by the introduction of one on the "Church School Service League." This is held on the

afternoon of the regular meeting date.

The officers of the Savannah School are the Rev. S. B. McGlohon, rector of St. Paul's Church, director, and Miss Margaret Exley, secretary; of the Augusta School, the Rev. G. Sherwood Whitney, rector of St. Paul's Church is director, and Mrs. L. B. Heidt, secretary.

The Bishop of Georgia moved on October 1 into the Episcopal residence purchased for him by the Diocese. It is located at 117 East Thirty-fourth Street, Savannah.

St. Paul's Church, Jesup, paid up in August its full pledge for the year for the Church's Mission. This small mission had a quota of \$105, and made a pledge of \$114. When the appeal came for the Japanese Church Relief Fund, the members raised a contribution of \$69. There is no missionary directly in charge of this mission, which sometimes has the services of a lay reader, and on one Sunday in the month is ministered to by the Rev. S. J. French, a retired priest of the Diocese, and former Secretary. Mr. French is unable to read the services on account of lack of sight, and he recites the entire service from memory, including the Epistle and Gospel for the day.

At the Church School, Christ Church, Savannah, on Rally Day a flag was presented to be used whenever there are joint services of all the Church schools in the city. The flag, designed by one of the teachers, and made by another, has on one side a picture of historic Christ Church, and surrounding it are the words, "First Sunday School in the World, 1736." On the reverse side is a blue cross, on which is a gold star in memory of one of the Junior pupils, who lost his life last summer in a fire at the family summer residence at Tybee Island.

E. D. J.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Meeting of the Sunday School Institute of Diocese.

The Rev. Llewellyn N. Caley, D. D., rector of St. Martin's Church, Oak Lane, was elected president at the opening session of the Annual Sunday School Institute of the Diocese of Pennsylvania October 15. Other officers elected were: Vice-President, George W. Jacobs; Secretary, Clarence K. Klink; Treasurer, J. Lee Patton. Rev. George H. Toop, D. D., J. Lee Patton and Miss Mary Cheston were appointed a committee to care for the work of the Sunday School Commission on Religious Education.

Bishop Garland made a short address at the opening session, in which he said the most optimistic sign for the future is the large number of men who are beginning to take an interest in Church work. They can best aid the cause of Christianity, he said, by devoting their time to the Sunday school, the training ground of the coming generation. The Rev. Charles Breck Ackley, of New York, and the Rev. Robert S. Chalmers, of Toledo, also made addresses.

Preaching Mission in Epiphany Church.

Upwards of 8,000 invitations were distributed throughout Southwest Philadelphia to attend the eight-day mission which opened Sunday night, October 21, in Epiphany Church. It is

the first time a mission has been held in that church. The Rev. J. Wilson Sutton, D. D., vicar of Trinity Chapel, New York, is the missionary. Every night during the week from Monday to Friday inclusive there are special mission services conducted by Dr. Sutton. Each morning at 6:30 and 9:30 there are celebrations of the Holy Communion.

First Meeting of the Church Club.

John M. Glenn, of New York, head of the Russell Sage Foundation and a member of the Christian Social Service Department of the National Council of the Church, came to Philadelphia on Monday, and at night addressed the Church Club of Philadelphia on "The Social Responsibility of Christian Churches." Monday night was the first club night of the season, and the meeting was held in the assembly room of the Church House.

The fifteenth annual service for doctors and nurses of Philadelphia and vicinity was held this year in the Pro-Cathedral of St. Mary Sunday night, October 21. The Rev. John Mockridge, D. D., rector of St. James' Church, was the special preacher.

R. R. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Rev. Dr. Griffith Thomas to Visit Richmond.

The Rev. Dr. W. H. Griffith Thomas, a clergyman of the Church of England, widely known in this country and in Great Britain as a writer, preacher and teacher of the Bible, will be in Richmond from Sunday, November 4, to Friday, November 16, inclusive, and will deliver various lectures in several of the Episcopal churches.

Dr. Thomas is visiting Richmond under the auspices of the Richmond clergy, the Bible classes and the local Assembly of the Brotherhood of St. Andrew.

The churches in Richmond are indeed fortunate in being able to secure again Dr. Thomas for the first two weeks in November for these Bible conferences, for Bible class leaders and students of the Bible; for Sunday school teachers and Brotherhood leaders; for Bible Study organizations in the churches, and, in fact, for all those who love to study the contents of the Bible and how to make them their own. It was necessary to make arrangements for these lectures over a year ago, as Dr. Thomas is so much in demand for this kind of work.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.

Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Church School Institutes.

The Church School Institute of the Eastern Shore of Virginia held a splendid meeting in St. James' Church, Accomac, on October 5. The meeting was well attended, and the program, arranged by the local committee, was a very helpful one. The institute has been a great help to the churches and schools on the Eastern Shore, and the last meeting was pronounced the best that has been held. The speakers were the Rt. Rev. A. C. Thomson, D. D., Bishop-Coadjutor of the Diocese; the Rev. C. E. McAllister, of Hampton, and

the Rev. E. R. Carter, D. D., of Petersburg.

The Norfolk Church School Institute is to be held in St. John's Church, Portsmouth, on October 27.

A Church School Teachers' Normal School began in Grace Church, Petersburg, on Friday, October 19. This school will be held each Friday for five weeks, and is for the benefit of Church school teachers in Petersburg and vicinity. It begins at 5 and closes at 9 P. M. Supper is served in the club rooms of Grace Church. There will be ten hours' instruction by the Rev. J. C. Wagner on Introduction to the Books of the Bible, and five hours' coaching in the Christian Nurture courses. This school is under the auspices of the Petersburg Church School Institute.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Effectiveness of the Church Service League Demonstrated.

After a month of preparatory activity in which all organizations of the parish of Grace Church, Grand Rapids (the Rev. G. P. T. Sargent, rector), started the year's work, the parish unit of the Church Service League held a meeting of all its members October 1.

The Men's Club prepared and served the dinner. Over three hundred sat down. Every department of parish activity was represented by a speaker.

The President of the Men's Club presided over the meeting and introduced the toastmaster, who explained the Parish Program of the League for the coming year, which had been printed and a copy of which lay at each person's plate. The speakers' thought was to outline the year's work ahead in a very general way from the special point of view of each one's department.

The Men's Club forecast was given, then the Senior Warden spoke for the vestry and introduced the Financial Secretary, who assists the Treasurer. Next the Canvass for Service and Every-Member Canvass was stressed, and it was shown that intelligent preparation was needed, and would be given during the next few weeks.

The Church school in its many departments, especially the week-day and Sunday divisions, was outlined by the supervisor of the school work. The new plan, whereby all the churches in the city doing week-day work in cooperation with the public schools, now have their children excused by the schools on the same day, was thoroughly explained.

The person who had charge of the Automobile Corps explained her plan, which was to have automobiles at the public schools to transport the younger children to and from the parish house for their week-day religious instruction on Wednesdays.

During the 11 o'clock Sunday morning service hour a room in which to care for babies and a kindergarten for children are maintained in the parish house to care for the little children of parents who wish to attend service.

The President of the Woman's Auxiliary outlined the work of Church Extension and called attention to the Woman's Auxiliary program, printed in the parish program, and spoke of the parish box to be sent to South Dakota.

The Social Service Department of the parish was also explained. The Guild of St. Barnabas reported that one hundred and forty city nurses of every denomination of religion were enrolled in the Guild.

The Boy Scout Troop marched into the auditorium to the sound of bugles with colors flying, and gave a practi-

cal demonstration of their work. The work of the Girl Scouts and Girls' Friendly Society was reported upon and explained.

The Young People's Fellowship told of its plan for the year and explained its program.

The Department of Music, with its Church and Church school choir, was presented.

The new parish visitor was introduced and explained her work as rector's representative in visiting the sick, new families, and those who needed attention.

The general work which falls to the part of the women of the parish was briefly outlined by the chairmen of the Church Service League.

The summary was given by the rector.

The meeting closed with the doxology and benediction.

What was the particular value of this meeting?

It was of educational value, giving all the families and organizations of the parish a bird's-eye view of the whole work and the work of other organizations beside each particular one.

The service of the dinner and the entire program lasted only two hours. No speaker took over five minutes of the time. This is one reason why everybody took such a keen interest in the affair. The unity of the parish, the greatness of the task ahead, and the need of deepened devotional life in which all draw nearer to the Source of all Life and Power—these were the direct results of this Church Service League Rally.

The nation-wide quota of Grace Church Parish, 1923, has been paid in full, and \$355 on a Diocesan priority.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

Southern Maryland Convocation.

The Convocation of the Archdeaconry of Southern Maryland, of which the Rev. Franklin Lee Metcalf, of Mechanicsville, Md., is president, was held on October 23 at Christ Church, La Plata, Md. The Convocation meets twice every year, but those in charge endeavored to make this the largest and most important meeting ever held, in honor of the new Bishop of Washington, who was present and preached the sermon at the service of Holy Communion at 10:30 A. M. This Convocation consists of the clergy and lay delegates to the Diocesan Convention from the parishes in Charles and St. Mary's Counties and five parishes of Prince Georges County, which are inaccessible to Washington.

New Diocesan Offices.

A down-town office has been opened by the Bishop of Washington at 1417 K Street, where he will be centrally located and accessible to all Church activities. The entire fourth floor of the same building has been taken by the Cathedral Foundation, whose special work is the completion within five years of the Cathedral edifice. The Diocesan offices, in charge of the Rev. D. Wellington Curran, are located on the third floor, as are also the offices of the secretary of the Diocesan Board of Missions, and the Church Publicity Committee, the latter in charge of Commander C. T. Jewell. It is believed that this move will be in the interest of a closer contact with the Bishop and greater accessibility for those who wish to visit these offices.

M. M. W.

Trinity Diocesan Church.

A congregational mass meeting and reception to Bishop Freeman was held on Saturday evening, October 20, at Trinity Diocesan Church. Extensive plans for the activities of the winter are being made by the vestry and rector of Trinity Church, which, under the Rev. D. R. Covell, has grown and become a power for good in the community. This parish is the only one in the Diocese over which the Bishop has direct supervision and authority.

The annual presentation of the United Thank Offering of the Woman's Auxiliary of the Diocese of Washington was made at St. Paul's Church, Washington Circle, on Sunday evening, October 21, when the preacher was the rector of St. Stephen's Church, Dr. George F. Dudley.

A radio outfit has been installed in the Bethlehem Chapel, Washington Cathedral, and in the future many of the services will be broadcasted. The music of the cathedral services is of very high order and always interpreted in a spirit of devotion. Mr. Edgar Priest, cathedral organist, has planned a series of organ recitals to be given every third Sunday afternoon, and these will be heard not only at the cathedral, but by all the "listeners-in" who care to take advantage of it.

M. M. W.

MICHIGAN.

Rt. Rev. Herman Page, D. D.,
Bishop-elect.

Making The Men's Clubs Worth While.

"Ashes and Dishes" is the motto which has been quite generally applied to parish men's clubs in the past. Most of them have existed for nothing more nor less than an opportunity for the men of the parish to dine together, to listen to a program together and to give to the women who serve the dinner an opportunity to clean up the debris—the ashes and dishes.

Feeling the need of a change in this state of affairs, the Diocesan Church Club of the Diocese of Michigan, after having studied the matter over a long period, called a conference of representative men of the parishes of the diocese at Camp Frisbie the week-end of September 22-23. There were forty-five men present representing twenty-seven parishes. More than seventy-five per cent of the delegates represented parishes outside of Detroit.

Saturday afternoon the conference was largely devoted to getting acquainted. After supper Saturday night the delegates were sent out around the camp property to forage for wood and in the glow of a great camp fire, which was lighted later in the evening at the camp gravel pit, Dean Rogers of St. Paul's Cathedral, Detroit, spoke to the men on "A Vision of Lay Service." It would be hard to try to pick out the high lights of the Dean's address because it was almost entirely composed of high lights. Suffice it to say, that when he had finished, every man who heard him felt the urge in his heart to take off his coat, roll up his sleeves, and get into the work of spreading the Kingdom of God here on earth.

Following the camp-fire the men sat around and played and talked and smoked for a few hours. Sunday morning every one was up by seven o'clock; at seven-thirty all gathered in the camp Cathedral, which is a beautiful, shaded knoll over at one side of the camp

property. Here Archdeacon Widdifield celebrated the Holy Communion. It was an impressive service and one which will leave its impress upon every man who was there.

After breakfast the conference was called to order and three practical talks were given—one by Mr. Piper, the Diocesan Superintendent of Religious Education, on practical things for men to do in the field of religious education; one by Mr. Stearns, head of the Diocesan Social Service work, telling of the opportunities for work in his particular field, and one by Mr. Ford, the Executive Secretary of the Diocese, on some of the opportunities offered to parish men's clubs in carrying on the programs of the Diocese and the General Church.

Following these talks the meeting was thrown open to discussion and copies of a proposed skeleton plan of organization outlining different kinds of committee work was distributed and discussed. This discussion was confined after dinner and continued after dinner and up through the middle of the afternoon when the conference adjourned.

Everybody felt that the conference had been supremely worth while, and it was voted unanimously to ask the Diocesan Club to promote a like gathering next year.

I. C. J.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Preparing for the Campaign.

Inaugurating the fall work of the Nation-Wide Campaign, the Men's Club of the Diocese of Los Angeles gave a dinner at the Harvard School, Los Angeles, Thursday, October 11, followed by a large and enthusiastic meeting. Women as well as men were in attendance. Bishop Johnson presided and Bishop Stevens spoke. Other speakers were the Rev. Edwin Weary, of Sawtelle, who has already put over the campaign in his parish; the Rev. C. Rankin Barnes, of St. James' Church, South Pasadena; Dr. Josiah Cowles, of Los Angeles; Professor J. Mac Arthur, of South Pasadena, and the Rev. L. F. Learned, rector of All Saints, Pasadena. Dr. Learned was introduced as one who, while planning a new church building to cost over \$200,000, yet announced that the first step of the parish was to raise its quota for the program before local improvements were considered. Under such inspiration All Saints' not only raised its quota of \$13,000, but the funds for its building also.

A Good Example to Follow.

A splendid example of "what a layman can do," or rather, to be exact, what a layman has done, was revealed at the recent visit of Bishop Johnson to St. Mary's Mission, Culver City, Cal. For several years a layman, Mr. Gordon Jeffery, has conducted services, meeting first in the Police Court on Sundays, then a small church was built, and now when Bishop Johnson came eighty persons were present in the congregation and a class was presented for confirmation. An excellent Church school is organized, and there is every assurance that the mission will be a self-supporting parish in the near future.

The members of the congregation of the Good Shepherd recently gave a reception to the Rev. J. C. Ingham and

Mrs. Ingham. Mr. Ingham is leaving the Diocese to take work elsewhere. As an appreciation of his services and as a token of their regret at his departure, the church presented Mr. Ingham with a gold watch with his monogram engraved on the case, and with a purse of money. The Guild gave Mrs. Ingham a set of linen.

St. Mark's Church, Glendale, is being enlarged and improved under the direction of Mr. Arthur R. Benton, as architect. The rector, the Rev. Philip K. Kemp, recently declined to accept a call to be Dean of the Cathedral at Havana, Cuba.

E. S. L.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Meetings in Behalf of the N.-W. C.

On Monday evening, October 15, there was a service for the members of the Laymen's Missionary League in the chapel of St. Peter's Church, followed by a dinner in the parish house. The meeting was held in behalf of the Nation-Wide Campaign, and the Rev. A. W. S. Garden, Chairman of the Diocesan Department of General Missions, made an address to the League on that subject. The talk met with a very hearty acceptance on the part of the members of the League, who pledged themselves to make addresses on the Nation-Wide Campaign at every special service held by the League up to Advent, and to do all in their power to promote the cause in hand.

On October 29 the rector, the Rev. A. W. S. Garden, and vestry of Emmanuel Church, North Side, Pittsburgh, will give a dinner to the rectors and vestries of all North Side parishes, and Bellevue, in Emmanuel Parish House, at which the Rt. Rev. Thomas F. Gailor, D. D., President of the National Council, and the Rev. William Blair Roberts, Suffragan Bishop of South Dakota, will be the guests of honor. Following the dinner a mass meeting of all Church people in those parishes will take place in Emmanuel Church, at which Bishops Gailor and Roberts will speak on the Nation-Wide Campaign.

Harvest House Festival: Sunday, October 14, was marked especially in St. John's Church, Pittsburgh, by the observance of a Harvest Home Festival. The church was decorated with fruits, flowers and vegetables, which were sent to St. Barnabas' Free Home on the following day. The Sunday school participated in the service, marching into the church from the parish house in front of the choir, carrying banners and offerings of fruits and vegetables in baskets to be distributed later. The rector of the church, the Rev. M. S. Kanaga, gave an illustrated talk for the children on flowers and weeds, which was very instructive and edifying. The music was appropriate to the occasion, as also the sermon.

The Endowment for Diocesan Missions has lately been increased by a bequest of \$500, from the estate of the late Miss Mary White, of St. Peter's Church, Butler, the daughter of the late Rev. Dr. William White, one of the early missionaries of the diocese.

The Pittsburgh Diocesan Assembly of the Brotherhood of St. Andrew held a Post Convention meeting in St. Stephen's Church and Parish House, on St. Michael's Day, September 29. The

McKeesport meeting was prefaced by two interesting events, a visit with guides, to the National Tube Works, and to the new Y. M. C. A. buildings, with opportunity for a plunge for all desirous of it, in the spacious indoor swimming pool. Supper was served in the parish house at six o'clock, followed by shortened Evening Prayer in the church, by the chaplain of the branch, the Rev. Dr. Jeffrey Jennings. Addresses were made by the President of the Assembly, Mr. Bertram S. Smith, and Mr. H. D. W. English. Mr. Wesley Griffiths, a member of the Junior Chapter of the Parish, gave impressions of the Chicago Convention from the standpoint of a Junior. The meeting was well attended, and a great spirit of enthusiasm was manifested.

J. C.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Church Work at Bucknell University.

A home has been purchased in Lewisburg for a resident chaplain to minister to the Church students who attend Bucknell University. The Rev. George M. Babcock is now on the ground, and with the assistance of Mrs. Babcock the young ladies as well as the young men will be well looked after. The freshman class this year numbers over three hundred men and women, and, although Bucknell is an institution under the auspices of the Baptist Church, the President of the University, on a recent visit of Bishop Darlington and the Executive Secretary, the Rev. A. M. Judd, stated that he welcomed the establishment of work by the Episcopal Church for the students connected with our Church. This project should be a Provincial undertaking, but it was necessary to take advantage immediately of the opportunity to secure a house without waiting for outside action. It will be necessary, however, to have assistance from outside in order to complete the purchase. The Rev. Mr. Babcock is the first clergyman of our Church to take up residence at Lewisburg, but occasional services have been held there for a number of years by the rectors of Milton. During the past year Mr. Vance, a vestryman of St. Matthew's Parish, Sunbury, has been holding lay services.

New Rectory for Tyrone: The vestry of Trinity Church, Tyrone, have just purchased a beautiful new home for the rector. Since the Rev. Mr. Cady came to the parish some six years ago, the Church has built a splendid parish house at the cost of nearly twenty thousand dollars, and now they have bought a new rectory at the cost of about ten thousand dollars.

New Parish House For Milton: Through the efforts of Mrs. Frederick Godcharles and others, Christ Church, Milton, has over \$1,000 in hand towards the erection of a parish house, and with the assistances of friends in New York and Philadelphia, hopes soon to begin building. Christ Church, one of the oldest churches in the diocese, has a wonderful opportunity in this rapidly growing town of Milton. A rectory is also needed, as owing to a shortage of houses, none being for rent, the rector is obliged to live in another town.

A. A. H.

Memorial Window: On the Nineteenth Sunday after Trinity, in Christ

Memorial Church, Danville, the Rev. Floyd Appleton, Ph. D., rector, the unveiling and dedication of a very unusual memorial window from the D'Ascento Studios, of Philadelphia, took place. The window was presented by Mr. Frank Emmerson DeLong in memory of his mother, Jane Emmerson DeLong, and beautifully depicts our Lord receiving and blessing little children. The Bishop accepted the window in the name of the church, and read the Prayers of Dedication. At the offertory the Bishop also blessed a very beautiful banner for the Girls' Friendly Society.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Rev. Chas. Noyes Tyndell, S. T. D., was instituted as rector of St. Luke's Church, Memphis, Tenn., on October 5. Bishop Gailor and Bishop Maxon were both present, and an elaborate musical program was rendered by W. H. Estes, organist. A large congregation congratulated the new rector.

The Rev. P. A. Pugh, rector of the Church of the Advent, Nashville, has not only been chairman of the N.-W. C. in Tennessee, but has showed in his own parish the good results of using the Church's Program.

All the Churches in Nashville cooperated with Gypsy Smith on his late visit.

B. C.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Margaret Hall.

An interesting program marked the opening of the twenty-sixth annual session of Margaret Hall, Versailles, Ky., the Diocesan school for girls. Its most important feature was the formal induction of Miss Sara McDowell Gaither, the new principal, into her office by Bishop Burton. The Bishop had prepared a special service for the occasion, which, with his address and Miss Gaither's gracious response, created a fine impression on the friends and patrons who had gathered to take part in the service and to welcome the principal and the faculty. Miss Gaither comes to Margaret Hall from the associate principalship of Harcourt Place School. She is a graduate of Cornell University and has also taught in some of the best private schools of the east. Her success in the teaching and management of girls has been very marked and it is confidently expected that under her direction Margaret Hall will have a prosperous administration. The school has already made a strong place for itself in the educational life of Central Kentucky and is a great credit to the Church in the Diocese of Lexington. In the course of his address Bishop Burton expressed for himself and the Board of Directors' gratitude to Senator J. N. Camden and Mrs. J. B. Haggin for their recent generous gifts for improvements in the school buildings.

(Continued on page 22)

Family Department

October.

1. Monday.
7. Nineteenth Sunday after Trinity.
14. Twentieth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twenty-first Sunday after Trinity.
28. Twenty-second Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ our Lord. Amen.

Collect for St. Simon and St. Jude's Day.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets. Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Collect for All Saints' Day.

(November 1.)

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord: Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

Faith.

"Now faith is things hoped for"—the clasping,

A Hand meeting mine in the dark;
It is resting in Arms Everlasting—
Tis the dove flying back to the Ark.

Now faith is the confident standing
On promises, firm as God's throne;
'Tis the heart's instinct, truer than reason—

It is knowing what else were unknown!

"By faith" afar off to behold it,
That heavenly country of mine!
"By faith," 'tis a look into glory—

A proving the promise Divine!

While here I'm abiding, a pilgrim,
Earth's pathway of joy yet untrod,
I am looking by faith to that city
Whose Builder and Maker is God.

"By faith"! How it rings out in music,
Triumphantly thrilling and sweet;
How it echoed the song of Faith's victors,
The tread of their conquering feet!

On earth long as strangers they journeyed;
How nobly each burden they bore!
"By faith" they were seeking that country
Where weeping shall enter no more!

—Martha E. Pettus.

For the Southern Churchman.

"Light at Evening Time."

The Rev. C. S. McClellan, Jr.

"But it shall come to pass that at evening time there shall be light."

"Over all the hill tops is quiet now,
In all the tree tops hearest thou
Hardly a breath.
The birds are asleep in the trees,
Wait, soon like these
Thou, too, shalt rest."
—Goethe's "Wanders Nacht Lied."

There is no other day in the whole calendar of the Church Year that brings with it such crowding and hallowed memories as this, the Day of All Saints. That none of those, whose blessed works and precious words, whose gracious presences and valuable examples, whose heroism and love might be forgotten, now as the year draws slowly to its close, the Church has seen fit to bid us remember and think upon their lives. They were born into this world, lived their little days, as we are doing, and then crossed over the Border into the Great Beyond by the experience we know as death.

"At evening time there shall be light." There is no lovelier hour of the day than the sunset hour, when all nature is peculiarly hushed and the singing of birds becomes more audible than at noon day, when the noises of busy work drown them out. It is the hour, when "the still small voice" speaks to us; the hour, when we elect to step apart from the things of the world and find the peace of God and experience a true sense of Communion with Him. What a suggestive time, what a precious hour to think over the day that has just past—what we have done, what we have failed to do, what courage and faith were ours, what weaknesses defeated our purposes, what friends we have known and loved—all of these pass, procession like, before us at the close of the day. And the evening time brings with it, at least, some sense of SATISFACTION to know that the day is over and that though we have failed, yet we have gained a measure of power, of strength, that was not ours when the day began—the strength that comes because "something has been attempted, something done, to earn a night's repose." How many days find us physically exhausted, perhaps, but spiritually refreshed and inspired, when they close! And this very SATISFACTION and sense of a spiritual power is one of the lights that burn at the evening time to make the oncoming night bright and happy.

"At evening time there shall be light." As we think over the lives of those, whom for awhile death has called from us, how like a benediction their memories come to us and especially upon this All Saints' Day. Their passing has been "the ceasing of exquisite music!" Their little peculiarieties are mellowed by death, and in the grave many of life's differences are forgotten. But today we are remembering their goodness, the hope and sweet companionship that have passed away with them and we are giving ear to the word of comfort spoken to us in the name of Our God. The spirit lives,

and will live on forever in the land of undisturbed peace and perfect happiness. Only the body has died and been laid in the dust. But in this life also the loved ones continue in the remembrance of those to whom they were precious. Every act of kindness they performed, every true and beautiful word they spoke is treasured up as an incentive to walk in the path of goodness.

And when we ask in our grief, "Whence shall come our help and our comfort?" then in the strength of our faith comes the answer "Our help cometh from God." "At evening time there shall be light."

The feeling of All Saints' Day is a very sensitive one. It has no room for even the memory of a wrong or a misunderstanding. As the years pass on and the sharpness of grief becomes dull and we understand life better this MEMORY OF THE DEPARTED, so sweet, so holy, so comfortable, becomes a Light at evening time.

"At evening time there shall be light." Have you ever noticed that the real grandeur of the sunset is due to the presence of clouds? When the sinking sun strikes the western cloud banks with its shafts of departing light and bathes them with a glory that never was theirs before, then comes another "light at evening time." The golds and the reds! The yellows and the purples! The faint blues and the pearl grays! Crimson and silver! Fire and seas of rubies! Who can witness the passing of day, the retreating of its wonder banners of gorgeous colorings and not be sensible to the fact that behind this miracle watches a loving God? The more clouds, the more beautiful the sunset and the evening time! And that is true also of human life. Anxiety, pain, sorrow, these are but clouds that make life's sunsets more beautiful, exquisite and heroic. They make the light at evening time burn more gloriously. And old age, with its experiences of life so varied, so strange, so puzzling, yet so absorbingly interesting, when it comes to its evening time finds the oncoming night made beautiful by the past clouds that crossed the days.

"At evening time there shall be light." There is no doubt but that we, too, shall experience more gorgeous sunsets because of the clouds we have had or are having. CLOUDS ARE PART OF THE LIGHT AT EVENING TIME.

This is the time, when your little boy let go your hand and fell asleep. This is the time, when your precious baby closed her eyes and you felt the tiny body turn marble cold in death. This is the time, when your comrade left you alone. This is the time of an indescribable longing and passion to break the doors of the tomb and demand the reason for death. But this is the very time also when "there shall be light." We must be patient. We wait through the years—the evening time and then the light, the design. And some day, if we believe the promises of the Master regarding the "many mansions" and the "place prepared for us," the "resurrection and the life," we shall know and understand and the COMPENSATION and the SATISFACTION, when we realize, will be the "light at evening time."

Before us are this wonderful vision and this prophecy! And Our God is the God of Love, the Light at evening time. Who then shall be afraid? Who then should doubt, when he knows that his loved ones gone before are in the bosom of the Loving Father and they are safe? "There is no death."

These autumn days are evening times. The trees have lost their green

and have become ruined choirs, where late the sweet birds sang. The woods are brown and sear. The skies are dull and gray. The air becomes chilly and the nights are cold. All nature is suggesting to man death and decay and the coming of the long, long winter. We cannot escape the moods of this season. The music of nature is in a minor key. But "THERE SHALL BE LIGHT." The intimations of the spring time are not far away.

Before long there will be the singing of birds again. And lo, the winter will be past, and the rain over and gone and the flowers will appear on the earth and the voice of the turtle dove he heard. "There shall be light." So in human lives the tears will be made into rainbows after the showers and we, too, shall have light.

O minds that are in doubt and fear today, O hearts that are burdened with grief, O lives that are darkened by the shadows of sorrow and death, all ye who mourn, come apart into the even-

ing time, be still and know God, the God of Love that is loving you through all, speaking to you in the "still, small voice" and bringing you the assured Light—The Light at Evening Time.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Mirror in the Corridor.

I was in a certain city wherein is a Large Inn, and I lodged there. And I walked down a Corridor that was very long, and I thought it longer than it was. For I seemed to see it stretching far ahead, and I came, as it were suddenly to the end, where there was a Great Mirror. And as I approached the Mirror and knew not that it was a Mirror, but thought that it was the Corridor stretching on, I saw a man approaching me, and I was minded to turn to the Right, thinking that he also would turn, and it was when he turned so that he still faced me, that I recognized myself. Now there was a moment, and it may have been the hundredth part of a second, in which I saw myself as if I had not been myself, and I had opportunity, as it were, for an Impartial and Unbiased Impression of myself, such as I might, peradventure, make of another man. And whether I thought myself a Gentleman or a Grouch, and whether I thought that I should like to know myself better or not so well, is no part of this Parable.

Even so, Aeneas, at Carthage, waiting for the coming of Queen Dido, saw on the walls of Juno's temple the pictures of the Trojan war, and among the mighty chiefs there moved se quoque agnovit, which is in the Latin tongue, and meaneth, being interpreted, that there he saw his unknown self. He had opportunity to see himself as if he had been another man.

And I have been told concerning them that go unto Movie Shows, that now and then in pictures of a crowd, they recognize themselves. And I heard a tale concerning one man, who on a certain day and in a crowd had lost a ring from his finger, and in the movie saw it drop and went back unto that same place and recovered it.

And I would that I could reel off a Parable that should discover unto some men where and how they lost some of their fine and high ideals that slip from them unnoticed even as a ring slippeth from a finger and is gone but not missed. And I would that I could place a Mirror before every man as he swingeth down Life's Corridor, feeling in his pocket for a tip for the Bell-hop, that will make him see both his present self and the man that he might be.

For, beloved, I am persuaded that there are a few of us that might not be profited by an Objective Vision of our Present Selves and a glimpse of our Potential Selves.

For Handel was Forty years of age when his soul weakened unto Musick and the great master had his introduction unto his real self. Beloved, even now art thou a Son or a Daughter of God, but it possibly hath not yet occurred unto thee what thou mightest be, and it will be mistake if thou waitest for heaven to find out.

No service is more sweet and true
Than lowly things we each may do
For Jesus' sake.

The humble service, then, to me
Through all the way shall blessed be;
And He will make all my
Each day all glorious with His love,
If I a faithful servant prove.

—Selected.

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For the Young Folks

A Prayer for You.

Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true;
Show me what I ought to do.

When I'm tempted to do wrong,
Make me steadfast, pure and strong;
And when all alone I stand,
Shield me with Thy mighty hand.

For the Southern Churchman.

An Incident of 1862.

Lucy Walke Cruikshank.

Above Richmond, along the border of Powhatan County, many small creeks feed the James River as it winds its way to tidewater. Sixty years ago if one followed these creeks five or six miles back, one was very apt to find a picturesque old mill with appliances and methods of which were crude and primitive, but serving to grind both wheat and corn for the farms around.

On one of our horseback rides we followed a trail, a single track road, through a dense body of woods. Suddenly we came out on a clearing and there stood the old mill. The creek had been dammed to form a pond which lay like a placid lake in its emerald settings.

It was grinding day, so the ponderous, moss-covered, wooden wheel was slowly turning. On the opposite bank under the shade of a giant oak stood a wagon full of grain. The sleek mules and two colored men showed that it had come from one of the large plantations.

Not far from us, astride of a little gray mule, was the blackest little boy I have ever seen. His unbleached shirt had only one sleeve and his trousers must have belonged to his father, but little he seemed to care, as he tumbled off his steed, turned a neat handspring and searched for his grist which was in two bags tied together and thrown over the back of the patient little mule.

Coming out of the trail on the opposite side of the pond was a ramshackle buggy driven by a young woman, who had two little children with her. Their pink and blue calico dresses gave a note of color to the shabby outfit; and as the miller came forward to take her grain the weary old sorrel horse promptly went to sleep.

In the spring of 1862 the Federal forces made a raid and burned the mills within a radius of twenty miles. It was a calamity indeed. Strange to say the only bitter speech I remember was made by Mammy as she hugged my little sister to her—"I wisht I had dem Yankees by de scruff of dey necks, I'd learn 'em to come froo here and take de bread outen little chillun's mowves." Older people could eat broiled wheat and coarse hominy, but little children, both black and white, would suffer for bread. The plantation carpenters were set to work at once to repair the mills and the old-time implements were hunted up.

At the little rectory there were father and mother, five children and several servants.

The day soon came when there was neither flour in the barrel nor meal in the bin. We had potatoes and beans for dinner, so we children did not mind, but our parents' hearts were very heavy.

In the afternoon father called us in and offered an earnest prayer for bread. We were much impressed, but soon returned to our play.

After a while we saw a heavily loaded wagon stop at the road gate and the driver came up the lawn to ask if the Rev. Mr. Walke lived there? When we answered yes, he drove in and took from his wagon a barrel of flour. All that Father could find out from the man was that Mr. Brown, who lived in Petersburg, was sending a load of provisions to his farm, about ten miles above us, and had ordered the flour left at the rectory.

The question was, "Who is Mr. Brown?"

While we were enjoying the hot biscuit and sorghum molasses at supper, Mother asked:

"What was the name of that gentleman who sent for you that bitter night several years ago?"

"That was Mr. Brown," said Father, and they recalled that Father went with the messenger many miles to see a dying woman. He was gone nearly a week, for the weather and roads were so bad that he remained until after her burial. Not long after he received a grateful note from Mr. Brown, telling him that he was taking his little children to Petersburg to live.

After prayers that evening, I said:

"Father, that flour could not have been in answer to your prayer, for that wagon was nearly here, when you asked God to help us." His answer was to open the Bible, and I read, "For your Father knoweth what things ye have need of before ye ask Him."

The Letter Joe Lost.

Joe paused by the clump of lilac bushes and felt in his pocket for the letter which he had taken from the post-office. It was not there! He dropped his handful of barberry sticks and a bunch of yellow cowslips beside the stone wall and hurriedly searched through all of his pockets. Then he started back toward the post-office.

"Hello, Ed!" he cried, almost running into his chum. "Haven't found a letter, have you?"

"No, where'd you lose it?"

"If I knew, it wouldn't be lost, would it?" asked Joe, scornfully. "Come on back with me, Ed, and help find it."

"Grandpa would say you might as well look for a needle in a haystack," laughed Ed. "Why, Joe, we went down in Bard's meadow to pick cowslips, across the brook, and climbed Laurel Hill to get barberry wood for our bows and arrows, tried to catch that turtle down by the pond, and stopped to see Harry's puppies."

"That's so," agreed Joe, "and probably the wind has blown it away. But I'm going to look, anyway. I don't see how it ever got out of my pocket."

The two boys hastened back to the corner, where the little country post-office occupied one corner of Beaman's grocery store. They asked all the children whom they met if they had found a letter. Then they visited the meadow, Laurel Hill and the pond. It was getting late, and Joe had not been home from school.

"We may as well give it up, Ed," decided Joe at last. "I will go through Harry Marble's back yard, and if it isn't there I'll have to tell mother that

I've lost it. I noticed it was from Avon. Aunt Annie often writes to mother, so I guess it wasn't very important."

"Well, you are foolish!" cried Ed. "Tell your mother and see what a lecture you'll get! I'd say nothing about it. Least said, soonest mended," grandpa says."

"Perhaps you are right," replied Joe, doubtfully. "Telling mother won't help matters any. It is lost, and that's all there is about it."

Supper was waiting by the time Joe reached home.

"Where have you been, Joe?" asked his mother. "I was getting worried about you."

"Been cutting some sticks for arrows, stopped to see Harry's puppies, and picked these flowers for you," explained Joe.

"The flowers are bright and spring-like, but remember that you must not loiter so long on your way from school," said mother, firmly.

Thoughts of the lost letter haunted Joe. Conscience kept whispering: "You ought to tell! You ought to tell!"

"I hate the word 'ought,'" said Joe to himself. He ate very little supper.

"Are you sick, Joe?" asked his mother, anxiously.

"Well, I don't feel real well," admitted Joe.

"You have been playing around the ponds and damp places. If you are not careful, you will get sick."

After supper Billy Thurston ran over and invited him to ride to Brocton in his uncle's automobile. But mother said "No," very decided, and a sober-faced Joe went very slowly upstairs to bed.

Two weeks later Joe's mother was mending his school coat. Something made a crackling noise inside the lining as she was sewing up a hole in the pocket.

Reaching in, she pulled out the letter for which Joe had searched.

"Come here, Joe," she called, after she had read the letter. "Did you take this from the post-office?"

"Yes'm. Who found it? I thought it was lost, and it wouldn't do any good to tell you," stammered Joe, looking red and confused.

"I found it," replied his mother. "You slipped it into a hole in the lining instead of into your pocket. You should have told me about it."

"But it wouldn't have been found any sooner, mother," argued Joe.

"I might have thought to look in the lining. Your father lost his latch key that way once. After he got a ladder and climbed into one of the windows, he found the key hidden in his coat lining. But if you had told me that you had lost a letter from Aune Annie, I should have written to her at once. I am sorry, Joe, but keeping a secret from mother has cost you a week's pleasure. Auntie's letter was an invitation for you to spend your vacation week in Avon. Cousin Richard had a birthday party on the fifteenth. It was not wrong to lose the letter, for accidents will happen, but you did wrong in not telling mother at once."

Joe looked ready to cry. It was a keen disappointment.

"Uncle Frank has a new automobile, and Richard's party was sure to be a good one. School begins Monday, and it's all over," he said, slowly. "I'm sorry I did not tell you all about it, mother. I might have known you would plan some way to make it all right."

That night Joe told the rest of the lost-letter story to his chum.

"Just think of all the fun I lost by being afraid to tell my mother. Say, Ed," he continued, "I've made up my mind that it does not pay for a fellow

to keep any secret from his mother."—
Nellie M. Leonard, in Exchange.

Make With Sticks.

One and one are two,
I can count, can you?
Two and one are three,
That's a tent, you see.
Three and one are four,
Now we form a door.
Four and one are five,
Here's a nice bee-hive.
Five and one are six,
Make six rows of sticks.
Six and one are seven,
Place seven sticks even.
Seven and one are eight,
Now we make a gate.
Eight and one are nine,
Make a sun to shine.
Nine and one are ten,
Put them away again.

The Story of a Paper Lantern.

When Tsumenari was a very small boy his mother took him to a temple up in the mountains to learn to be a priest. At first he waited on the priests, cleaned their rooms, served their food, dusted the idols and swept the big prayer drum which they said awakened the gods that were asleep. He learned many short meaningless prayers by heart and repeated them over and over for the people who came up to pray at twilight while he beat the big drum. After a while he became a real priest.

Then he could wear a long brocade robe with beautiful flowing sleeves. The people bowed down before him as he passed. They brought him the best rice that grew in their fields, the finest fish they caught, the fattest ducks they shot when out hunting. He was flat-

tered and petted and well fed and clothed and comfortable. After a while he became high priest of seven temples.

Tsumenari had a paper lantern that he carried about at night as he walked through the dark mountain roads where there were no lights of any kind to guide him. On the lantern he had painted a swastika. This sign means Buddhism, the heathen religion he had been taught, just as the cross means our religion.

But the young priest was not very happy. He saw that the gods the people prayed to were only wood and stone. He had no faith in them. He knew the priests taught things they did not believe or live. They laughed at the people who brought them gifts and sacrifices. He liked to wander down to the great city at night after twilight prayers were over. He often went into the bookstores and read there.

One night he found a strange new book. He began to read it, standing there in the crowded shop. It was so interesting he read on and on. Finally he came to a chapter about priests. The great teacher in the book called them hypocrites. He described their long flowing robes, their meaningless prayers, the way they fooled the people. Tsumenari read it over and over. That chapter seemed to be written just for him.

"I must have this book," he thought. But he knew well he would not dare to take it home with him. Something told him this was the forbidden book of which he had heard. He felt that he could not read it where the priests could see. Yet he could not give it up. He paid for the little book, hid it in his long, flowing sleeve and started home, carrying his bright paper lantern to lighten his way.

The next evening at twilight, when people came to pray and it was his turn to beat the big prayer drum, the priest kept the little book hidden in his great sleeve on his idle arm and read it all the time he repeated over and over the prayers he knew so well by heart. He did this every day till he knew the book almost by heart, too.

Some way it made him more and more restless. He read of a great Teacher in his new book and he wanted to learn more about Him. So he went to the city oftener and oftener, trying to find a way to hear more of the Jesus-teacher.

One night as he was walking the streets he heard a queer sound. It would not be new to you or me, but it was new to him, for it was little children singing Christian hymns. Tsumenari had never heard such a thing before. But as soon as he heard the name of Jesus in the songs they sang, he knew he had found the place he was looking for. There stood a great big American who looked like a devil to the Japanese priest, but he was not a bit afraid. He pushed through the crowd in front of the little side-street chapel, stepped up on the matted floor, leaving his shoes below, blew the light out of his lantern and sat down to hear.

The missionary preached and Tsumenari listened. He learned more about Jesus. He found He was not only a God, but a Saviour. And the man decided right there he could not be a heathen priest any more.

When Tsumenari was baptized he had to give up his seven temples, his brocade robe and his flowing sleeves. The people who had brought him gifts and bowed before him hissed at him and spit upon him as he passed. He

THANKSGIVING DAY

Thanksgiving Day is peculiarly an American Festival. It is a Day of Praise. It is a Day when the Congregation can readily be induced to SING. And there are many Hymns which they are glad to sing; beautiful and distinctive Hymns written by Americans for this National Day.

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had to scrub floors and wash windows to earn rice to eat. But he was happy, for he was studying, too, so that he could go out and teach others about Jesus. He took his paper lantern on which he had painted the heathen swastika and on top of it he painted a big cross.

For twenty-two years he walked the mountain roads, carrying the lantern as a Buddhist priest. And now for twenty-seven years he has walked the busy streets of the cities of Japan, as

a Christian worker, carrying the lantern with the light shining through the cross. Tsumenari is now the oldest Lutheran pastor in Japan.—From "Some of Our Own," published by Woman's Lutheran Board.

The Christian has other evidence than his own inward life. He is one of a great multitude who have had a like experience and who add their testimony to his.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

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WANTED—A GIFT.

The little colored Parochial school in connection with St. Mary's Mission, in Belhaven, North Carolina, is in urgent need of a piano.

Any one who desires to contribute a second-hand piano to this school will kindly communicate with

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SITUATION WANTED.

WANTED—POSITION AS COMPANION or teacher. References as to all qualifications. Address Miss Chase, care of Mrs. Blackford, Ellie Wood Ave., University, Va.

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Obituaries

MRS. EDWARD HAMLIN.

There entered into eternal happiness September 20th, in Boston, at the Phillips House of the Massachusetts General Hospital, the lovely soul of KATHARINE BROOK CONRAD, wife of Edward Hamlin, of Boston, Mass.

Born in Winchester, Virginia, November 22, 1874, the daughter of Major Holmes Conrad, U. S. A., and of Georgia Bryan Conrad. Coming of a long line of good ancestry she lived up to it in every sense of the word. "Noblesse oblige" must have been her motto in life. Of unusual beauty, aristocratic carriage and bearing, a most graciousness of manner, she was born to shine in society. But her

greatest happiness and pleasure in life was in doing for others.

"Twas her thinking of others made you think of her." She bore the two months of her painful illness with heroic courage, never mentioning herself but always planning some kindness for some one else.

B. W. C.
Winchester, Virginia, Sept. 20, 1923.

FOREVER WITH THE LORD.

JOHN LEWIS BOYDEN, a faithful servant and soldier of Christ, died at his home in Maryland, September 20, 1923.

During his long life he ever gave of his substance to the poor, his strength to the weak, his sympathy to the suffering and his heart to God.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God has prepared for them that love Him.

F.

NEWS NOTES.

(Continued from page 16.)

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

A Student Visitation.

Christ Church, Oberlin, has a large student constituency, and at their request, Bishop DeMoulin recently made a longer visit to this parish than Bishops usually vouchsafe. He came on Saturday afternoon, and was the guest of a student group at dinner on Saturday evening and of another group at a student play later on. He also found time to glance at two garden parties. On Sunday morning there was a Corporate Communion for the student body, the Bishop being the celebrant. Then he was entertained at the men's commons at breakfast, and later he again dined with a student group. At the confirmation service the congregation was largely made up of students, and his sermon was addressed particularly to them. Such a visitation, with its intimate contacts, is of great value in the work in a student community.

Personal Notes

The Rev. Shelton Hale Bishop has resigned the rectorship of the Church of the Holy Cross, Pittsburgh, and on November 15 will become assistant at St. Philip's Church, New York City, of which his father, the Rev. Dr. Hutchins C. Bishop, is rector.

The Rev. Durlin S. Benedict, LL. D., formerly of San Diego, Cal., has entered upon his work as rector of All Saints' Parish, Williamsport, Pa.

The Rev. Thomas A. Merryweather has resigned the rectorship of St. Barnabas' Church, Kensington, Philadelphia, Pa., to go to Eastern Oregon for missionary service under Bishop Remington. Mr. Merryweather, like Bishop Remington, is a Philadelphian.

The Rev. Walter R. McCowatt, rector of St. Paul's Church, Canton, O., is under treatment in a Cleveland hospital. His return to St. Paul's is confidently hoped for by December 1. During September and October the Rev.

Dr. Alfred W. Arundel has been in charge of the parish, and the vestry of St. Paul's has asked him to remain until the end of November. Dr. Arundel expects to be in New York before the First Sunday in Advent, and may be addressed at 145 West Twelfth Street, New York City.

The resignation of the Rev. Samuel Upjohn, D. D., as rector of St. Luke's Church, Germantown, Philadelphia, was announced Sunday, October 4. It will become effective December 2, the fortieth anniversary of the day on which he took charge. He will become rector-emeritus. Dr. Upjohn's resignation was read, as was the reluctant acceptance of the vestry, which gave high praise to his services.

Ordinations.

Three candidates for Holy Orders were made deacons on Sunday, October 21, at Epiphany Church, Washington, D. C., at 11 o'clock, when the service of ordination was held by Bishop Freeman for the first time since his consecration. William Lee Mayo, Edmund Harrison Gibson and Calvert E. Buck were the young men ordained.

Mr. Mayo was born in Annapolis, and is a graduate of St. John's College of that city. He has served as teacher in schools in Maryland, Delaware and the Philippines, and since his return to the United States has been employed as an economist in the Federal Trade Commission. Since living in Washington he has been especially interested in Sunday school work, and has served as superintendent of the Sunday school of Epiphany Church. Mr. Mayo will be assistant to the Rev. J. Henning Nelms, rector of Silver Spring Parish.

Mr. Gibson was born in Detroit and received his earlier education in the public schools of that city and in the Michigan Agricultural College. He was later engaged in scientific research work for the Department of Agriculture, and after the outbreak of the war was commissioned captain in the Engineering section of the Sanitary Corps of the army. Mr. Gibson has been studying for two years at the Virginia Theological Seminary, and is now a member of its Senior class. After his ordination he will continue his studies at the Seminary, and his work as Executive Secretary of Epiphany Parish, which he has held for two years.

Mr. Buck was born in Georgetown, where his father, Rev. Charles E. Buck, was rector of St. John's Church, Georgetown. He received his education in the public schools of Washington, after which he entered business in Cheyenne, Wyo. Leaving a field of unusual success in his business career, he entered the Virginia Theological Seminary, from which his father, grandfather and great-grandfather were graduated, and is now a member of the Senior class of that institution. Mr. Buck will be the assistant to Rev. W. H. Nes, having charge of St. John's Chapel, Bowie.

Deaths.

The Rev. Robert McGee Beckett, vicar of Trinity Chapel, Cheltenham, Philadelphia, died October 15 after an operation. Funeral services were held in the chapel on Thursday.

Mr. Beckett was a graduate of St. Stephen's College and the Philadelphia Divinity School. He was made a deacon in 1909, and in the same year volunteered to do missionary work in the West. While in Wyoming he was advanced to the priesthood by Bishop N. S. Thomas. After five years he returned to Philadelphia. He is survived by his widow. Burial was in Gulph Mills Cemetery.

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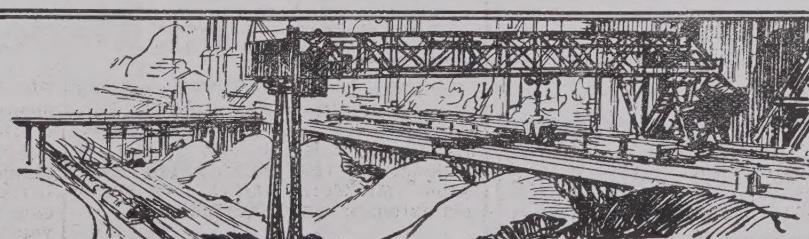
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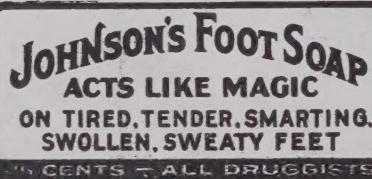
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We indorse the statement recently made to us by a well-known banker, namely:

"The small coin of human kindness and courtesy, costing so little to the giver and counting so much to the receiver, is more valuable than much fine gold."

And so, from the service-man who greets you at the door, from the young gentlemen at our various windows and in charge of the safe-deposit boxes, and from all our officers and directors, you may expect to receive uniform courtesy and consideration. Your good-will is essential to our success, and we value it highly.

Virginia Trust Co.

THE SAFE EXECUTOR
Richmond, Virginia

Capital Stock	\$1,000,000.00
Surplus	\$1,000,000.00

P. S.:

We are gratified at the number of friends who have recently rented safe deposit boxes. They cost so little per annum, and are so accessible and conveniently arranged, that we hope you will consider taking one. We invite the reader to come in and take a look at them.

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

Assets	\$3,071,316.74
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Wm. H. Palmer, President
B. G. Lewis, Jr., Secretary
J. M. Leake, General Agent

Wm. H. Palmer, Jr., Vice-President
J. C. Watson, Treasurer
Wm. P. Hill, Asst. Secretary

805 E. Grace
St.
Richmond,
Va.

Mrs. Cook's Cafeteria

Church Ave.
East
Roanoke,
Va.

Have You Made Your Will?

See G. Jeter Jones, Vice-President, about this now. All con-
ferences confidential. Phone or write for appointment.

Merchants National Bank

11th and Main Streets,

Richmond, Va.

"SAFEST FOR TRUSTS"